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ANCIENT LYSTRA.

THE

MISSIONARY HERALD.

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"TO LYSTRA AND DERBE AND THE REGION THAT LIETH ROUND ABOUT."

BY REV. L. H. ADAMS.

THE wish to explore Karamania, and ascertain the character of its population for missionary purposes, induced Mrs. Adams and myself to undertake a journey into that region. This province lies west of Tarsus, and across the Taurus Mountains. We entered it at the north, by way of Namrun, a hard day's journey of twelve hours northwest of Tarsus, in the mountains.

This is a unique place, containing two or three thousand wooden huts, that shelter all the population of Tarsus who can afford the luxury, from the fierce heat of the summer. From the remotest time it has been thus occupied, while its huge castle, covering five or six acres upon the top of a mountain, almost entirely surrounded by deep valleys, furnished the kings of Tarsus, and their treasures, an impregnable retreat in times of danger. (See Xenophon's "Anabasis," book 1, chap. 2, sec. 24.) The castle was in part hewn from the solid rock, and a part of the citadel still remains entire. The prospect from it is very fine; the lower Taurus, the plain of Cilicia, and the sea-coast, as far as Alexandretta, being plainly visible in a clear day.

From Namrun our road lay north and west, directly over the highest part of the western Taurus. Not to particularize, I may say it was little less than a desperate scramble of sixteen hours, up a steady ascent, to and *through* the everlasting ice, to the point where we began to descend. The view from this spot, nearly ten thousand feet high, is wonderful. From the minarets of Nigdeh, with Mount Argeus, near Cesarea, for a background, and the passes of Hadjin, from Cesarea far in the east, to Iconium and the plains of Karamania in the west, a distance of more than twenty-five miles, the eye could take in almost at a single glance; while north and south the view is bounded only by the power of vision. The natives say, in a clear spring day, they can see from Broosa to the hills of Judea, a statement *my* eyes could not disprove, at any rate.

Our descent, nearly to the level of the great plain, in *seven* miles, prompted us to hope that duty might never lead us over that road again. A night's rest,

and a ride of six hours next morning, through an almost continuous garden, down a beautiful valley containing twelve Moslem villages, brought us to Eregli. Pitching our tent outside, I proceeded to explore the city, so called, but found it deserted by all except a few officials and shopkeepers, the latter braving the heat to secure the custom of the former. With the advent of summer, the inhabitants hasten to the mountains, to escape the heat.

Accounts as to the population were very conflicting. A stray Moslem, after cursing me and my religion, said there were about 800 houses in Eregli, but that usually the villages around were included, so that there were about 3,000 houses, mostly Moslem. An Armenian who lived several years in Eregli, said his "nation" numbered only about 25 houses, besides a few Greek families, which constituted the Christian population, the rest being all Moslem. I am disposed to think, after much inquiry, that these statements are not far from the truth. The town is meanly built of mud, upon the flat plain, and watered by three goodly streams, which all flow from a *single spring*, three hours distant, in the mountains. I venture to think that spring has few rivals in the world. I could find no ruins indicating any antiquity, so that I think the location of ancient Cybistra at this spot, by some writers, must be incorrect. The country is extremely fertile near the streams of water, producing nuts, apples, pears, melons, grapes, wheat, and barley in abundance.

Finding no opportunity for mission effort, we left the next day for Karaman, eighteen hours to the southwest. Our road lay along the northern base of the Taurus for four hours, upon the plain, when it turned sharply south, around the mountain. For three hours we traveled beside an ancient road, paved with stone, which needs but slight repairs to be very serviceable. After the turn around the mountain, the country is excessively barren; for six hours, or eighteen miles, we neither passed or saw a single tree. Still the plains, in some places, furnished tolerable pasturing for droves of horses, sheep, and cattle; so we learned.

After traveling nine hours we reached Kalle, a small Moslem village upon a slight rise in the plain. Here we pitched our tent and spent the next day, which was the Sabbath. Before light Monday morning we resumed our journey across the plain, and in six hours found ourselves at the base of Kara Dagh, or Black Mountain. This mountain stands in complete isolation upon the great plain, like an island in the sea. It is about fifteen miles long, six miles wide, and 3,500 feet high, lying north and south. On the east side, about two thirds the length from the south end, is an easy pass into the mountain, up which our road lay, in a western direction. An hour's travel brought us to the summit, from which we looked down upon what seemed a large basin or valley, opening out upon the Iconium plain, to the northwest.

Here was ancient Lystra, subsequently rebuilt, the ruins of which are a marvel to all who explore them. They are not very ancient, dating back to the eighth century, when an Armenian king, it is said, established a theological school here, which was long famous. Its modern name is Maaden Shehr, though it is locally known as "Thousand and One Churches." The present ruins extend over a space of a mile in length and about three quarters of a mile in breadth. Besides a countless number of ruined houses, the ruins of more than twenty large buildings may be counted. Some are not seriously injured,

but are of all shapes, — circular, oblong, octagonal, and square, — with wings, porticos, arches, and *bay-windows* in some. The friezes, cornices, and mouldings show great beauty of design. These buildings were all constructed of a hard reddish-brown stone, polished and cut with exquisite neatness. Many of the walls are perfect, presenting a face that would shame some American "brown fronts," while they are far more handsome. A magnificent massive tomb, twenty by fifteen feet and twelve feet high, is a striking object. Its polished walls are perfect as ever.

Upon the right of the opening out upon the great plain, and some distance from the city, are the ruins of a large building, upon a round hill. Was this the site of Jupiter's temple "that was before their city"? (Acts xiv. 13.) It is plainly evident that all these buildings were constructed from the materials of a still more ancient city, and one of great splendor. This home of Timothy is unique for situation, as it must have been beautiful. The view across the plain, to the walls of Iconium, is extremely picturesque, and the invalid disciple of Paul, or rather of Christ, had but to climb the cliffs above his own house, to enjoy a splendid view of Lycaonia and parts of Cappadocia.

Scholars gravely tell us that "Lystra is now called Latik." Now Latik is a mean village of a hundred huts, with little to intimate any antiquity, much less a city of the grandeur Lystra possessed. Would Paul, in flying from the infuriated Jews of Iconium, flee directly *back* into the jaws of his enemies at Antioch, from whence he had just escaped (for Latik is in the neighborhood of Antioch), or would he go further on, twelve hours across the plain, to the city of the evident grandeur I have described? The topography alone refutes any inference drawn from the *chance* that Lystra and Latik have the same initial letter.

But to return: we supposed, from the desolate appearance of Lystra, that no human being was near; but after we had looked about a little, two men, one the most wicked-looking ruffian I ever saw, emerged from a hole under ground. A third soon joined them, and they pertinaciously followed us. Not long after, others of like appearance came out from caves beneath, to the number of a dozen or more. This was uncomfortable, and urging our horses through them, we at least imitated Paul and Barnabas in expeditious leave-taking of Lystra, making good our escape by the same road we entered. Rejoining our muleteers upon the plain on the east side, and traveling to a village four hours from Karaman, we there encamped.

The next morning, continuing a southeast course, we entered Karaman, the capital of Karamania. Like most oriental cities, an exploration put its picturesque appearance to flight. Its streets are narrow, crooked, and filthy, for Turks make them their sewers and receptacles of all refuse. After getting settled at a khan I strolled about the city. The houses are generally built of mud, and plastered outside with the same. The shops are moderately supplied with goods. The minarets of the city, though in some cases out of repair, are remarkably fine, being built of fine hewn stone, often inlaid with various colored marble, and carved profusely. A castle of the crusader epoch, upon a hill, is still quite perfect.

I first endeavored to ascertain the religious character of the people. This was easy, as I could not find a single Christian in my walk — all were Moslems. They jealously demanded my object in visiting their city and asking questions,

and would not give me any information as to the population. I should judge there may be fifteen or eighteen thousand souls. An Armenian, whom I finally found, said he thought there were fifty or more families of his nation scattered about the city, and about a dozen Greeks. It is the purest Moslem city I have any knowledge of. Observing the jealousy with which we were watched, we left that evening, and after traveling three hours, encamped under the walls of the Karaman Mufti's summer residence.

AN APPEAL WHICH SHOULD BE HEARD.

Under the caption, "A Bugle Call," "The Advance," of May 25, publishes an appeal from "Rev. Col. Davis,"[1] of Cheyenne, Wyoming Territory, for not less than four young pastors, to go forth with him as missionaries of the American Board to lands far more destitute of religious light and privileges than any section of our own country. By way of introducing portions of that appeal, which it is proposed to give here, it may be well to say, that in April last Mr. Davis wrote to the District Secretary of the Board at Chicago, asking if the Board would accept himself and his wife for the North China mission; and also if they would accept four other young pastors, if he would secure them. Giving his reasons for thus offering himself for the foreign field, he said: "I have only one desire in reference to my work, and that is to spend my life where it will amount to the most for Christ. If young men were offering themselves as fast as the Board would send them, my age, and several other reasons, would keep me from offering myself, especially for the China mission. I love my country; I love the work here; I love to preach the gospel here; I always have earnest attention; but when I read such appeals as come from the heathen world to-day, and see almost no response, I am not satisfied. I have no rose-colored views of the mission work, especially in China. I do not expect to live to see great results if I go there, but the grandeur of the work, the 400,000,000 to be reached, and the greatness of the honor of being permitted to lay one foundation-stone in that nation, have been inspiring me more and more for years."

Mr. Davis was informed that the Prudential Committee would gladly accept his services, and also those of other young pastors, fitted for the work, if he could find such to go, *with him* or to other fields, as the case might be. His own present feeling is, that it may be best for him to go to Japan rather than to China; but however this may be, throwing his large-hearted Christian earnestness into the matter, he now makes his appeal to others through "The Advance." Heading what he has to say with the question, "Why should young pastors engage in the missionary work?" he answers:—

"1st. Because they are *needed*. We are needed at home. There is room for us all and many more; but this is not the question. The question is, where are we *most* needed; where will our lives amount to the most for *Christ* and for *men?* Let us look for a moment at the facts.

"Take, in our own country, some towns in this needy West. Cheyenne, with a population of 1,500, has four Protestant ministers. Laramie, with 1,000 peo-

[1] Rev. J. D. Davis, who was a Colonel in the army of the United States in the late war.

ple, has four Protestant ministers. In the new town of Greeley there are already six organizations. Another town, west of the Missouri, with less than 2,000 people, has six Protestant ministers. In another, with 2,500 people, eight ministers struggle for a foothold; and so it is all through the West and the East. Almost every village has from three to six ministers; and this in a country where all hear of Christ; where the Bible is within the reach of all; where there are five million Christians to preach Christ to the masses; where, all through the needy West, five denominations — Episcopal, Methodist, Congregational, Presbyterian, and Baptist — are vying with each other in the work of planting the gospel. How is it in other nations?

"Look at ready, eager Turkey, with less than one missionary to a million of people; hopeful, struggling India, with the same scarcity; China, with one half the unevangelized human race, and not one teacher to four millions of souls. Japan is more needy still. And yet all these nations are virtually open and calling for light. And the most painful part of the scene is that our own Board, instead of advancing to occupy these vast fields as they are opened, cannot even man its old stations. One half the missionaries who are on duty are in danger of breaking down from overwork. Appeal after appeal has come from them and from the Board during the last two years, with almost no response. Missionaries come home broken down with work, and plead in every seminary and in a hundred pulpits, and go back *without a man.*

"Suppose there were fifteen million souls in our own nation, in one body, who had never heard of Christ, and who were to-day ready to listen, should we be content to stay penned up in these little villages, treading on one another's toes? Not at all. A thousand men would volunteer at once, and the churches would send them. Is the call less urgent because there are seven hundred million such souls just across the narrow oceans, within our reach? Do we not believe in the unity and universal brotherhood of the race? It is time that national prejudices cease with American Christians. We ought to regard the race as *one.* We ought to realize that each part of the race has an equal claim upon us. The ends of the earth are brought together now. Distance is almost annihilated. Persons are passing us here, on almost every train, who are on their way around the world in *ninety* days. China and Japan are only thirty days from us. They are nearer than Iowa was to the East thirty years ago; they are at our very doors. Distance is no longer to be taken into account in considering their claims upon us.

"We see our brothers and sisters who have gone to the *front*, crushed and dying as they each try to do the work of a score; and yet almost no one goes. *Women* are found ready to go out *alone*, and give their lives to this work, but *men* are wanting. We have not love enough, or zeal enough, or courage enough for this work.

"Our seminaries will not meet this demand. The students who have the foreign work in view, are hardly a tithe of the whole, and one half of these fail to go. Ill-health, matrimonial engagements, or pastoral allurements keep them in this country. The foreign work must be largely reinforced from young pastors, or it will not be done.

"2. Because they are *fitted* for it.

"The young pastor has an experience which is needed, and invaluable in the

foreign work. Three or five years of faithful work in this country is not lost to him. It is all *saved.*

"3d. Because of the *grandeur* of the work.

"It is worth something to lay foundations in the opening West of our own nation. I might mention a score of pioneer fathers who have done a nobler work in the Interior States than any eloquent city divine has done. But what is that work compared with laying the foundations among the four hundred millions of China? There is room enough and honor enough there to make a thousand Pauls, and yet hardly one is ready to accept it. Which will be worth the most to look back upon in eternity, a life spent among the few hundreds or thousands of some village here, or a life spent among uncounted millions, laying foundations upon which they shall be built into a temple for God?

"4th. Because Christ *commands* it.

"His command is, 'Go ye into *all the world.* Preach the gospel to *every* creature.' Are we obeying this command, while three fourths of the world have never heard Christ's name, are ready to listen, and no one will go and tell them? For my own part, I cannot resist this logic. And while I appreciate as much as any one the importance of the home work, and the importance of manning every new point in this West; and while my age would prevent my going abroad, were there enough younger men who would go; yet my place can be filled here ten times if necessary. This nation will be saved for Christ, and one of the most effective ways to do it would be to send regiments of men abroad at once.

"I want to be one of *five* or more (and I wish it might be twenty) young pastors, who will offer our services to the Board at once for the foreign work. We can go, and the ranks will close up here, so that we shall not be missed.

"*This* work will be done if we go, but *that* work will not be done *unless* we go."

Surely there should be "young pastors," as well as other young ministers of Christ, ready to heed such a call (backed as it is by so many urgent calls from those now abroad), and go *to the front* in the great battle-field for Christ.

MISSION OF THE (AMERICAN) UNITED PRESBYTERIANS IN EGYPT.

Letter from Dr. Clark.

The following letter, from the Foreign Secretary of the American Board, was dated at Ismailia, Egypt, March 31st, 1871:—

"Dear Brother,—I should be glad to give you some idea of the missionary work in this dark land, while my impressions of it are fresh. Of course, most of my knowledge comes from the lips and writings of the missionaries themselves, as my personal observations have been limited to Cairo, where there is less real interest than at one or two other places.

"The work here has hitherto been largely confined to the Copts. They are said to number not far from 200,000, possibly a half more, and are subject

to the severest oppression — if possible greater than that of the Christians in other portions of Turkey, remote from the capital. They are consequently wretchedly poor, and live in the humblest habitations that one can well imagine as the possible abodes of human kind.

"Yet, with all the accompaniments of poverty and misery in this land, they are eminently a religious people, holding fast the traditions of the fathers, in the forms and ceremonials of the church, though with sufficiently scant ideas of Christian morality. Among the Copts, as among the Armenians, the Bible is held in high esteem, and this renders them accessible to the missionary. It is worthy of note, too, that despite the most rigorous efforts of Romish priests and nuns, aided by all the influence of French consuls, the Copts have remained true to their old faith; and the missionaries wisely seek to bring them back to that faith in its purity, and name the churches they gather by the general term, 'The Evangelical Church of Egypt.'

"Last Sabbath I had the pleasure of attending one of their services at Cairo. Though in the Arabic language — the language now used by this people in common life — it was a service of no little interest. It was delightful to mark the quiet attention of about forty men and boys in their peculiar costume, as Dr. Hogg, of Osiout, addressed them, manifestly with great power and unction, if one could judge from his action and varied tones. Mrs. C., on the woman's side of the partition, reported nearly as many listeners there, some of whom seemed to drink in every word. The hymn-book from — I must still say — *our* press in Beirut, helped to an important part in the service. Not the least interesting part was the collection at the close, to which nearly every member of the congregation contributed. Poor as they are, they have learned the grace of giving. This little congregation, in 1869, gave for the gospel and other benevolent purposes, $325 and over, in gold, as appears from the last report.

"This mission has had an *experience* on this subject in many respects similar to ours. The missionaries began by helping too much, and end with the conviction that a people should be taught to help themselves. Dr. Hogg, of Osiout, told me, that having obtained a copy of Mr. Wheeler's 'Ten Years on the Euphrates,' through the kindness of Mr. Booth, of New York, he translated it into Arabic, and read it, chapter by chapter, to his congregation and students. In the spirit of that work he has been laboring at his station now six years. He reports about ninety members in his church, and a congregation from which fifty to sixty persons, on the Sabbath, go out two and two, to labor in the surrounding villages. That *will do*. It has the ring of business, and means the evangelization of Egypt. In the beginning of 1870, Dr. Hogg could count seventeen out-stations into which the light had spread, where from half a dozen up to forty persons were to be found as inquirers.

"One item in regard to these villages struck me with special interest. The awakened were not content with weekly and semi-weekly meetings; *they must come together every night* to talk over their new-found hope, and to encourage each other in the Christian warfare. Dr. Hogg told me that the first sign of a man's interest that was noticed by the people, among Moslems as well as Copts, was his beginning to speak the truth. Not a bad sign certainly.

"Thus the good work has obtained a footing in Egypt. It has come to a sound basis, resting on the love of Christ, that prompts to labor and self-

denial for his sake. It is not to be wondered at that missionaries, on first coming from homes of comfort, from the habits of civilized life, the fruit of long Christian culture, to a people apparently so utterly destitute of everything that makes life so enjoyable in their native land, should feel impelled to render material aid, and to endeavor at once to improve their social condition. Travelers now make the same mistake, and sometimes criticise a policy which long and painful experience, and a larger and juster observation, have justified. I suspect that the modes of life observed by our ancestors in the days of Queen Bess, would be far enough from modern ideas of comfort, which are but the natural and healthy outgrowth of principles implanted in their hearts. It is so easy to forget that the fruit must have its season of flower and growth ere it comes to its maturity. Life is what we make it in the healthful use of our own powers.

"As I sat upon the citadel at Cairo, the last evening I spent in the city, to watch the setting sun, and looked down upon the city, with its many minarets and its multitudinous habitations of abject want and misery, the pyramids away on my left, and further on the ruins of Memphis, the proud capital of the Pharaohs, and nearer, on my right, the tombs of the Caliphs and the vast cemetery on the border of the desert, the bright spots were the American Mission House, with its neat chapel and its fine schools, and a little further away, Miss Whateley's institution, where the honored daughter of an honored father has gathered about a hundred children of both sexes for Christian instruction. Here were the light spots in the picture. The Khedive is working great changes in the city, opening broad streets, spending millions on public works, seeking to make a Paris out of his capital; but this little band of less than a half score of faithful, self-denying laborers for Christ, are doing a grander service to Egypt, and one that shall one day be fruitful of nobler results.

"I could not but congratulate Drs. Lansing and Hogg, and their associates, on the opportunity thus given them of rearing a Christian civilization in this land, so wonderful in its past history, so closely connected with the sacred memories of the past, so long the home of the chosen people, and the temporary refuge of our Lord."

CHRISTIAN GIVING.

By a Boston Pastor.

To whom do Christians give what they contribute to Foreign Missions and other benevolent objects? We profess to give to Christ, but do we? Is he prominent before the heart, as the person receiving the gift — which is often drawn out by piteous appeals based upon human wants, and sufferings, and degradation? Is not most of our so-called Christian giving unintelligent, and without the two elements of *cordiality* and *proportionate ability*? With many it is "systematic" simply as a business habit, and because order is better than impulse.

I have been thinking over this matter in the light of facts. Many who are abundantly able in our churches, give nothing to *foreign missions* — on the principle of "Why so much waste? — Sell it, and give to the poor around us." Their eyes are blinded. They do not see Christ in the cause. They see hu-

man obstacles, and in their judgment think they can do better with their money.

If they do not see Christ, and do not give to him, then there is no faith connected with their giving, even when on system, and because of habit, it is practiced. Now is there not a defect in our present methods, which will soon tell fearfully upon our churches as material wealth increases? With how many churches is giving to Christ a part of the regular worship and a means of grace, as much as the hymn, the prayer, the Scripture, and the sermon? Let us trace this neglect a little. A collection is taken in church for foreign missions, for home missions, for the Bible cause. The human object — the plan of man's devising — is pressed upon the head and heart of the hearers. Immediately the decision of a large number present is, "I prefer some other object"; and with an easy conscience the opportunity of receiving grace passes from them. The object itself is canvassed, scrutinized, suspected, and gravely felt to be a mercenary one, because it requires paid agents to give it currency and success in the business world. Now suppose the church continue the same selection of objects from the opening year, assigning a pro ratâ share of the weekly collection to each one, and giving every donor entire freedom to direct his offering to any place or object on the globe by simply inclosing it. Then let the person of Christ, in scriptural words, be placed before and pressed upon every heart, as the guide, the guardian, the God, when the offering is taken up in the sanctuary. Two things are gained — an act of worship, and a means of grace. No one will refuse the rightness of this loyal act to the personal Saviour and God. All will allow that he is worthy, that he has, in providence, cared for them, and that he is the only Saviour of the soul. The call for the free-will offering every Sabbath will soon be recognized as needful for the appropriate worship of God, as much as prayer or praise.

And now the opportunity of faith occurs, because it is directly to a Person, and not indirectly through an object. As faith enlarges, all the graces will be nourished. Giving is intelligent only when it is to Christ; because only when he has the first place will the giver examine his object, to see if it be worthy, in the sense of carrying his Saviour to those who are lost.

Only thus can *cheerfulness* and the *proportionate measure* be preserved. For wherever Christ is, there the Spirit is, since his testimony now is wholly of Christ. If, then, Christ knock at every heart on the Lord's day, saying, "How much owest thou me?" the Spirit is instantly at hand, to influence that heart; and beneath his pleading it yields its hardness, and opens voluntarily, from gratitude, and a loyal desire to render unto the Lord what is really his own, and bought at such a price.

This is not a theory. It has been tried with the highest and best results — of enlarged benefactions, sanctified hearts, and devoted lives. It is God's way. As soon as it becomes ours we shall see a revival of the missionary spirit for the speedy completion of the work of this age.

SELF-SUPPORT IN BASSEIN.

An article in the Herald for April, under the caption, "Concurrent Views," gave extracts from the "Church Missionary Intelligencer" (English), expressing views of mission policy in regard to a native ministry and self support by mission churches, so fully accordant with those of the Prudential Committee of the American Board that they were felt to be encouraging and strengthening. It is but just to missionaries connected with another, an *American* Society, and with a very successful mission, — and in view of *success*, it may well serve still further to confirm the faith and strengthen the hands of all who advocate a like policy, — to present here extracts from a letter from Mr. Carpenter, of the Baptist mission in Bassein, south of and formerly belonging to Burmah. The letter was published in the "Macedonian" for December last, and was marked and laid aside for use by the editor of the Herald at that time, but he has found no convenient opportunity to use it until now. Mr. Carpenter states: —

"Probably very few Baptists in America have any idea of the extent of the work here, or of the remarkable progress made towards self support and true independence. You may have read Mr. Wheeler's 'Ten Years on the Euphrates,' a sketch of the recent history of the Eastern Turkey mission. The views there advanced are such as must commend themselves to every thoughtful friend of missions; yet, let it be known by every Baptist in America, that the work commenced and carried on by our denomination in Bassein, is in many respects a more striking demonstration of the principles upheld by Mr. Wheeler than his own noble work in Eastern Turkey. The experiment here has been tried on real heathen ground, and the degree of success attained is at least equal. This success is the more remarkable, from the fact that this great field has never had more than one effective foreign laborer for any length of time. More than once it has been left with none, for years together. . . . . We have had fifteen years of missionary labor in Sandoway, and in Bassein itself, including the more recent laborers, about eighteen years [since 1852], which is all the foreign culture this portion of the Karen field has had.

"There are some manifest defects, owing, I think, to this want of adequate missionary visitation and instruction; but of these I have not time to speak. What I would particularly bring out is the fact that, from the necessities of the case, probably, rather than from the superior wisdom of their missionaries, these churches have escaped that course of nursing which has undoubtedly weakened many of the churches in this and other lands. From the outset of the mission to the present time, God has wrought mostly through native agents who derived their support from the field itself. . . . .

"The statistical table which I append speaks for itself. Some have supposed, from the amount of their contributions, that the Bassein Karens are a rich people, compared with the Burmans and the Karens of other districts. This is a mistake; they are a poor people. Unskilled in trade and other employments, nineteen twentieths of them gain their livelihood by cultivating rice. Without bullocks, or buffaloes, they can do nothing at this; and yet within the last five or six years they have lost more than two thirds of their cattle by a dreadful murrain. Their rice brings a lower price than in other districts. They are taxed more heavily than the cultivators of any other part of India, or Turkey

itself. They are a hard-working people, however, for Asiatics, and as clothing and houses of the cheapest and scantiest description answer their purpose, they are able to get rice enough to eat, and do what they do for the support of their pastors and schools.

"I cannot speak so definitely with regard to former years; but I know that for the last two years, not one of the fifty-eight pastors in this Association received a pice from America or other foreign source. Most, but not all of them, had a comfortable support from their own churches. Some eight or ten of the neediest pastors have received twenty or thirty rupees a year each from the funds of the Association. Perhaps fifteen or twenty have eked out the support of their families with the labor of their own hands — no new thing among the Baptist ministry. None, I am sure, have really suffered for the necessaries of life. All are better and stronger men, — their churches are immensely stronger, — and the kingdom of Christ in this part of Burmah is advanced immeasurably beyond where it would have been under a different policy.

"Their chapels, as a matter of course, have long been built by themselves, without the least assistance from mission funds. They are plain, but always better than any of the dwelling-houses in the village. Several of them cost from 1,000 to 2,000 rupees each, and a few are furnished with very strong and neat benches from the school workshop in town. Generally their chapels are good enough, only built much too large, partly to accommodate one or two great meetings of the Association, which every Karen church is ambitious to do as often as possible.

"As to missionary work, I must say that in their zeal for the development of their own village and home institutions, the Bassein Karens have not done all that they might and ought to have done. Thirteen of our Bassein preachers have been the past year employed in the Toungoo district, and in Karennee, beyond the British boundary. Some also are employed in the Prome and Henthada districts, as teachers and preachers. Our churches remember and love all of these brethren, but they have done but little for their support. . . . . As it is, they annually contribute from 600 to 1,000 rupees for missionary work in their own borders. It is not enough.

"It is the work of education, however, in which the hearts of the Bassein Karens have long been peculiarly interested. Let no one think that there is any antagonism here between education and the gospel. The Bible is, in their eyes, the treasure-house of all wisdom; their only hope and the hope of their children. It is accordingly used daily as a text-book in every one of their sixty-one village schools, and in the normal school in town.

"Although government this year has withdrawn the annual grant of 2,400 rupees, which they had enjoyed for five years, there is no stopping them. Schools they will have, and the best teachers they can secure. The only help they have ever had in the support of their village schools is the government 'Grant in-Aid,' already spoken of. They have borne the greater part of the expense themselves, and henceforth will bear it all alone. . . . .

"Allow me to say, that if the policy of throwing the native agency upon the native Christians themselves for support is the New Testament policy, it must be possible to carry it out in action, in every land and in every clime. I believe, I know, that it is possible in every part of the Karen field in Burmah. Native

assistants employed by the missionary in town are, of course, excepted. It may also be desirable to support partially from America a limited number of really good men, — not mere talking machines, — men who give evidence of a call to their work as preachers among the heathen. But the policy which leads to the formation of churches in which there is no lay element, no contributing or sustaining class, and where nearly every one of the male adults and some of the females draw their entire support and the support of their families from mission funds, what shall we say of it? How reply to the constant taunt of the heathen, 'How much does the missionary give you for your fine preaching?' Such churches, I regret to say, are to be found in Burmah. We profess to believe that working and giving go along with faith. When American Christians, fifteen thousand miles away, freely give to a church chapel the entire support of the pastor and school teacher for thirty or forty years, do they not kill the faith of that church, and destroy its power for good in the heathen community? It is not an easy or a pleasant thing to say; but the conviction grows upon me every year, and if true it ought to be known, that a large proportion of the 'Specific Donations' of the American churches, go to foster this policy in their missions. The same sums, given directly to the Missionary Union, would send to Burmah what the churches and the heathen really need, more missionaries, — more of just such men as we have here already, men of God fitted to lead sinners to Christ, and the people of God up to the heights of self-sacrifice and victory. The newly-born church of Christ is no puling infant, to be carried in nurse's arms and fed with pap. They made heavy sacrifices for their old religion. Let them make heavier sacrifices for the Lord who bought them, and thus know the full blessedness of his people."

The "statistics of the Bassein Sgau Karen churches," appended to Mr. Carpenter's letter, show, for 1869, 59 churches, 6,169 members, 363 baptisms within the year, 20 ordained pastors, 38 "unordained pastors," 50 licensed preachers, 52 students in the Karen theological seminary, and contributions — "religious and educational" — amounting to 19,364 rupees — $9,682.

EXAGGERATED REPORTS.

The friends of missions will have seen, from time to time, announcements of munificent bequests to the A. B. C. F. M. It is desirable that they should be on their guard, and not credit such rumors too easily, as the practical effect of a belief in their truth is sometimes unhappy. Many are accustomed to reason in this wise: "If the Board is to receive $50,000 in a short time, there is no very strong pressure upon my benevolence." Hence the report of a large legacy always awakens solicitude at the Missionary House.

It will be well for the churches which sustain the cause of missions to keep in mind two facts. (1.) Any such report is likely to be exaggerated. In a majority of cases, indeed, this will be true. It was stated recently that the Board was to receive $70,000 (afterward the amount was reduced to $50.000) from an estate in Portland, besides a large sum after the termination of a life

interest. Now it is quite true that the testator has devised liberal things for missions; but the Prudential Committee do not expect to receive anything from this source during the present financial year of the Board, and they expect scarcely more than $10,000 next year. (2.) When large bequests are made, the payment is generally deferred. And this is a wise provision. If Anson G. Phelps, Esq., had given his $100,000 to the Board at the end of one year, in a single payment, he would have done but little for the cause which he loved so well. As the payment was postponed, however, and then made in ten annual instalments, every dollar accomplished the benevolent purpose of this large-minded man.

PECUNIARY PROSPECTS.

The receipts of the Board, during the first nine months of the present financial year, have more than equaled the expectations of the Prudential Committee. The legacies have been nearly as large as they were last year; and the decrease of donations has been less than was anticipated. There is abundant reason, therefore, for gratitude to God for his thoughtful care of the work which the Board is endeavoring to perform in heathen lands.

It will be remembered, however, that the condition of the treasury at this season, in 1870, was unusually hopeful; but that the receipts during the summer months were unexpectedly small. Shall the history of the current financial year, in this regard, repeat the history of the last year? This inquiry is respectfully commended to the friends of the Board, particularly to pastors, a special reason therefor being derived from the fact that the sum of $25,000 was received last summer from Presbyterian churches, which will doubtless be withheld hereafter.

The Prudential Committee gladly recognize the fact that they have no occasion, now, for making "a special appeal"; they only wish to express the hope that their friends will not relax their endeavors for a successful termination of the year. Ordinary care will secure this result; and so the way will be prepared for contemplating from a favorable position, at the next annual meeting, the just and urgent claims of our different mission fields.

MISSIONS OF THE BOARD.

Mission to Japan.

PROSPECTS — GOVERNMENT ACTION.

Mr. Greene wrote from Hiogo, March 16, mentioning the arrival of Rev. O. H. Gulick and wife, on the 3d of March. In regard to prospects of the missionary work Mr. Greene states: "We are looking for the speedy opening of the country to the influences of Christianity, although it is perhaps now more tightly closed than at any time since foreigners came, at least so far as the efforts of the general government can avail for this purpose. The officials have broken up one or two Bible classes in Yedo, and here probably not one Japanese, besides our servants and teachers, would dare to step inside a church. Some are afraid even to read a Chinese Testament. Ye, for all this

there are some signs of a better future. Some of the Daimios have already declared themselves in favor of toleration, and are willing that Christian instruction should be given in their territories.

"The general government is now using its utmost efforts to root out Buddhism, and it is attempting more than it can accomplish; for Buddhism has a far stronger hold upon the people than the Sintooism which the rulers wish to uphold and strengthen. It is said that whatever a Japanese may be while he lives, he is a Buddhist when he dies. As a result of this conflict between the two systems, we cannot but believe that space will be found for the introduction of Christianity."

REVISION OF TREATIES—WHAT SHOULD BE DONE?

"Further, the time for the revision of the treaties is rapidly approaching, and it is to be hoped that the governments of Christian lands will unite in urging upon the Japanese the necessity of toleration, for humanity's sake, if not on religious grounds. The American Minister favors this, and if he is properly supported at home, and by his colleagues here, there can be little doubt of the result. The Japanese could not resist the pressure from the representatives of all the Christian powers.

"The present treaties will be revised in about eleven months, so that the sooner something is done the better. If toleration were asked merely for the sake of future operations, those unfriendly to missions might not see the necessity of doing anything; but it is not. There are thousands of persecuted Romanists cooped up in filthy dens, or forced to live in the almost barren Lesso, with no sufficient means of sustaining life, so that we have good reason to fear that a large proportion of them have already perished from cold and exposure the past winter. Some may say foreign powers have no right to interfere. Perhaps they have no right to use force, but they certainly may and ought to remonstrate, and do all they possibly can to show the Japanese the folly and the wickedness of their course.

"The matter is brought very near to our own doors when we consider how these poor people were carried from their homes in the genial climate of Nagasaki, to the bleak regions to the north of Hakodadi. It certainly was in part, and I think I am right in saying it was chiefly done by vessels carrying the flags of Christian nations; and that of America is not, I am sorry to say, without a stain in this matter.

"These Christians are, for the most part, the descendants of those who listened to the teaching of Xavier and his associates, who while they retain enough of the truth he taught to long for more, yet, I fear, most of them fail of those precious consolations by which the persecuted church is wont to be sustained.

"I wish some way could be devised for furnishing the Japanese with suitable teachers, who might represent fairly the learning, morality, and religion of Christian lands. The larger part of those now employed represent neither."

LETTER FROM MR. GULICK.

Mr. Gulick wrote March 18th, about two weeks after his arrival at Hiogo (or Kobe, the two being adjoining towns, separated only by a bridge), and his letter will be read with interest. Portions of it relate to matters noticed also by Mr. Greene, but readers will not object to seeing a statement of views and feelings by both the missionaries.

"We had a very pleasant passage in the 'America'; landed at Yokohama February 26; left there in the transfer steamer 'New York,' March 1st, and arrived here, March 3d. Mr. and Mrs. Greene received us most cordially to their house, and made us feel ourselves perfectly at home with them. The question of our future field of labor was settled at once, by Mr. Greene's decided wish that we should remain here, frankly and cordially expressed.

"We have rented a house, and commenced housekeeping, with two hired Japanese servants. We have already acquired words sufficient to make our wants known, and to enable us to purchase our food. After a few days we will employ a Japanese teacher, and commence a sys-

tematic study of the language. The experience of Dr. Hepburn, who was forty-five years of age when he came to Japan, and who is the author of the Japanese and English Dictionary, is encouraging to us. The colloquial we shall soon acquire in some degree, but a knowledge of the written language, including the Chinese characters — which unfortunately are intermixed with the most Japanese writings — will require much patient study

"The present Japanese government, that of the Mikado, is thought to be more hostile to Christianity than was that of the Tycoon. Buddhism and the Sintoo religion are the two principal forms of heathenism which are held in Japan, and the temples of these two religions are to be found in every valley and village, upon many of the hills, and amid the shady groves. It is thought that Buddhism has the most hold upon the affections of the people. But the Mikado is the head of the Sintoo religion, and that is favored by government. The Mikado is styled the Son of Heaven — the Son of God; and as one of his ministers remarked to the representatives of England and America, — 'To permit the people to be instructed in the Christian religion would be to introduce a second Son of God. It would not do to have two in the land. They would not agree.'

"At the government college at Yedo, in which Mr. Verbeck is teaching, and in which Mr. Thompson has just completed six months of service, the Japanese are very desirous to be instructed in history. Christianity they desire to exclude, but the history of Christian nations is, they find, to a great degree, but the history of Christianity. The history of the United States, down to the time of the Revolutionary War, is but the history of Christian sects — of the progress of Christianity. What surprises them most is, that for the origin of man every history goes straight to the Bible, the proscribed book, — to the Mosaic record. It is vain for them to strive to enter the light of modern civilization and reject the light of Christianity. The stone which these heathen builders would reject is soon to become the head of the corner.

"There are said to be, now, hundreds of Japanese sufficiently acquainted with the English language to read and study intelligently any treatise in it. All the educated Japanese can read the Chinese Bible, and it is supposed that five hundred Chinese Bibles are now in the hands of the people. It is clearly impossible for the Japanese government to admit foreign commerce and exclude Christianity.

"The Kingdom of Satan is already divided against itself. The people favor Buddhism, but they are not allowed to even repair their Buddhist temples, except with a special and exceptional permit from the government. The government favors Sintooism, while many, at least not a few who are destined to be leading minds, think that Christianity is better than either.

"Several of the Daimios (princes) are establishing English schools in their own provinces, within which they hold almost sovereign power. Some of these powerful princes may yet grant religious toleration. The Mikado's government is *not* popular with many of the Daimios, and it is thought by some that another revolution may be at hand. Some revolution may speedily remove the interdiction under which Christianity now rests. Then, those who have the language, and are fitted, can freely proclaim the gospel message to a people who, it is thought, are now only prevented from listening to it by fear of the government.

"The people appear to be childlike and teachable, ready to receive new ideas. They are impressible — in this regard very unlike their neighbors, the Chinese. They are likely yet to lead the way for the reception of the gospel by the Chinese. I hope to live to see most glorious gospel triumphs in this land. Providence has ordered the opening of Japan to the intercourse of the world not solely for the sake of commerce, but mainly that the gospel may be planted in the land, that the kingdom of the Redeemer may be extended.

"I am satisfied that this is a suitable place for the commencement of our missionary operations. Here we are in the most central location for the larger part

of the population of Japan, in weekly steam communication with Shanghai, Yokohama, and Yedo. This bay of Osaka floats an extensive commerce. Osaka, a city of three or four hundred thousand inhabitants, lies fifteen or twenty miles from here. I counted 250 Japanese vessel under sail upon the bay, between here and Osaka, a day or two since.

"When I think of the probability of an open door for the entrance of the gospel at an early day, I wish that more laborers might be here preparing to enter the harvest fields. Now seems to be the time for the American Board to occupy this, the most central part of Japan. Osaka is perhaps as likely to be the future capital of the country as Yedo. The mint is established there; it is more central — in a commercial point of view; it is the port of Kioto, which for three centuries has been the residence of the Mikado.

"The port of Hiogo, or Kobe, is twenty-four hours sail nearer San Francisco than Yokohama is, twenty-four hours nearer to Hong Kong, and thirty-six hours nearer to Shanghai. This is also the safer harbor. Not unlikely Kobe may, ere many years, be more important than Yokohama. At any rate, this place is quite as central to the population of Japan, and will ere long be connected by the railroad, now commenced by the government, with Yokohama and Yedo.

"The telegraph now connects Yokohama and Yedo, and will ere long extend to other parts of Japan; but neither telegraph nor railroad has yet been permitted by the Chinese, in any part of their country. This is an index of the different temper of the two people. The history of the spread of the gospel in Madagascar may yet be repeated in Japan. My highest ambition is to have some part in furthering such a triumph.

"The climate of this part of Japan is probably about the same as that of the city of Washington, somewhat milder than that of Yedo. The country in this vicinity is under the highest cultivation, and is beautiful with growing crops. 'Every prospect pleases, and only man is vile.'"

North China Mission.

NEW ATTITUDE OF THE GOVERNMENT.

STATEMENTS published extensively, in regard to orders said to have been issued not long since, from the Foreign Office at Peking, threatening serious interference with the missionary work, will cause many to look anxiously for letters from the missionaries on the subject. The only allusion to the matter as yet received at the Missionary House, in letters, is contained in the following paragraph from Mr. Stanley, dated at Tientsin, April 4. Fuller information may be expected soon. The reader will infer, that when Mr. Stanley wrote, he did not feel the "utterances" to be by any means as threatening as they may appear.

"Recent utterances of the Foreign Office, at Peking, will interest, and perhaps amuse you as well. 'No communities are to be mulcted for injuries to missions in the future, only the villains who struck the blow to be punished. All foreign *women* (Sisters?) are to be sent home. No foundling hospitals. No heathen children to attend mission-schools. All converts to be registered, and only forty-five may be baptized by one missionary. Confucius not to be reviled, nor is the feeling of Confucianists to be insulted. No women to attend meetings for worship. No compensation for confiscated property, destroyed buildings, lost furniture, etc. If a missionary takes up the case of a Christian proceeded against at law, the Christian to be punished at once as guilty, on account of such interference. Foreigners to "kö tow" as do natives, in coming into the presence of mandarins.' This is the result of the combined counsels and wisdom of the great pro-foreignists of China, after listening to the oracular utterances of their many advisers during the last few years of (supposed foreign) pupilage! It is hard for the leopard to change its spots, even with a lamb for tutor."

MATTERS AT TIENTSIN.

In regard to the general interests of his work at Tientsin, Mr. Stanley writes in

the same letter: "My west chapel came into my hands again on Saturday the 28th of January, and was opened for the first time on the following Thursday. February 2d I had a full house and good attention. Since then the chapel has been opened nearly every day. When I am present, we have a good audience, and attention much the same as formerly; but there is much bad language used concerning us on the streets, and about the door, during service time. Occasionally one or more of Lée Hung Chang's soldiers comes in and causes a little disturbance. Nothing serious yet. They are a bad lot, mostly from Ngan-hwai province. When trying to persuade one of them, a few days ago, to descend from the platform and hear, he turned on me saying, 'Do you want to fight?' 'I'm not anxious,' I replied coolly, 'but I want to talk (preach).' At last he went down, and presently, with a book, left. This is the worst case yet.

"These things would not trouble me could I see any indications of a responsive heart to the truth among the people. But the dogged, sullen silence which meets us is heart-sickening. I sometimes feel as if I might almost as well go home till the way is open; but then I remember, that in the history of the church, when man has hedged up the way God has opened it more widely in consequence. So I hope it may be now, and I hold on, endeavoring to strengthen the things that remain. But so great has been the anxiety and strain on me for the last eight months that I am feeling far less vigorous than usual in the spring."

A sheet of "occasional notes," from Mr. Blodget, of Peking, gives the following incidents.

MISSIONARY DEVOTION.

"*February* 12. At our last monthly concert we bade adieu to a young man, the Rev. Jasper McIlvaine, of the American Presbyterian mission, who is leaving Peking to go to the capital of the province of Shantung, to establish there, if possible, a mission station in the city of Tsi-nganfu. Mr. McIlvaine is a man of good natural endowments and of excellent scholarship, but he has delicate health, and has more than once been obliged to desist from labor on this account. He goes alone, to a place some eight days' journey from the nearest European missionary, and not knowing what reception awaits him there. His hope is that a classmate of his, now in Têng-chew, in Shantung, will join him in his new field. We ought to thank God for such instances of love to the Saviour. His name, after eighteen centuries, is still as 'ointment poured forth.' His love begets undying love to him. If we have not instances to report of the faith and love of Chinese converts, we will make mention of the faith of those who labor in their behalf, assured that such acts on their part are the precursors of equal and greater acts of devotion on the part of Christian Chinese in the years to come."

EXPEDITION TO COREA.

"*March* 21. An expedition is soon to leave China for Corea, under the direction of Hon. F. T. Low, U. S. Minister to Peking, and Admiral Rogers of the U. S. Navy. The objects of this expedition are similar to those of the expedition to Japan under Commodore Perry; by which that country was opened to Christian missions and to foreign trade. Corea is the only nation upon the seaboard which remains closed to foreign intercourse. She cannot long continue thus. The present is a favorable time to send an expedition of this kind, and it will be of a pacific character. A letter has already been sent to the king, through the Chinese government, announcing the coming of the expedition and its friendly character; indicating also, in a general way, its objects.

"Are the American churches ready to send missionaries to Corea? If the American Board has already all the fields it can occupy, are there not other societies which can engage in this work? Have the German Reformed Churches in America any missionary on heathen soil?"

AN INQUIRER — THE SABBATH DIFFICULTY.

"*March* 22. A young man by the name of Tíen Field) is now an inquirer. He

supports himself and his mother by manual labor in preparing cloth for the market. To leave his work on the Sabbath, in the busy seasons of the year, would cause his dismissal from employment, and to all human judgment destroy his means of obtaining a livelihood. His case is one of many. For a Chinese to keep the Sabbath is, in the outward aspect of the case, much the same as it would be for a clerk in one of our cities to be absent from his work each Wednesday. Who would employ such a man? How many young men are there at home, in our own land, who would be willing to embrace a religion which required so much of them? Civil society there is adjusted to the Christian Sabbath, but here there is nothing of the kind; hence the difficulty. Many stumble here, and come no further."

HEATHEN CEREMONIES.

"*March* 27. This morning, on repairing to the chapel to meet the native helpers, a screen of matting was observed, just erected over the court of a neighboring yard. The cause was ascertained to be the preparation of the yard for Buddhist priests to come and recite prayers for an old man upon his birthday, to obtain the forgiveness of his sins during his whole life. I proposed to write the man a letter, commending his desire for the forgiveness of his sins, pointing out to him his error, and showing to him the true method. One of the native helpers quietly remarked that on the whole it might not be best, as the old man doubtless had a double purpose in this affair, and hoped, by inviting many friends, from each of whom he expected a contribution to defray expenses, to realize a sum of money for his own benefit, over and above all expenses. In fact this was his purpose in erecting the screen.

"A few days since a sudden death occurred in this vicinity. The deceased was a man of some property, and held an office of a low grade. It was estimated by the Chinese that more than $1,000 were spent on his funeral. The sum thus expended probably exceeded the value of the house in which he dwelt. Among the items were a costly coffin; the covering of the court-yard with matting, in shape like the roof of a high house; Buddhist priests and Mongol lamas hired to recite prayers; festivals; and a grand funeral procession, with musicians in large numbers. Such are the habits and the superstitions of the people among whom we dwell.

"*March* 29. One man was recently baptized in Kalgan. Several others, there and here, are learning the true way. One woman here applied for baptism to-day."

BAPTISM AT KALGAN — A HELPER BEATEN.

Mr. Williams wrote from Kalgan, March 22d: "Last Sabbath (19th) a man was baptized. He is the inquirer who has been attending our services for a year. We feel much hope concerning him, because he has a good knowledge of the truth, and seems to have no sinister motives in joining himself to us. He is the second person in our church who is self-dependent. Others seeing these keeping the Sabbath, and not aided by us, will have a practical testimony of the power of Christianity.

"Have just had a letter from our helper at Yü-cho, stating that he was beaten while preaching the gospel there. The assailant's friends made him apologize on condition that the helper would not complain to the authorities. When Mr. Goodrich gets back to Yü-cho, in June, they will be afraid to make such assaults, for a man was punished on Mr. Goodrich's complaining to the mandarin of an attack made on one of the helpers.

"The uproar seems to have been caused by a Yü-cho Demetrius, who feared his craft was in danger, because the helper spoke against false gods. Satan rouses men when the truth begins to take effect, so we ought not to be alarmed at persecution."

GENERAL WORK OF THE MISSION.

Mr. Blodget wrote from Peking, January 6th: "Our work has gone forward this winter much as usual, except at Tientsin. The number of hearers has not been diminished by the unhappy events of last summer; though it may be that Chinese of the better sort are more cautious about

intercourse with us, especially about so important a step as joining themselves to the Christian Church."

Mahratta Mission — Western India.

THE NATIVE CHRISTIAN ALLIANCE.

THE Herald for May last contained a paper of much interest — the call issued by a few native pastors and others at Bombay, for a meeting of native Christians in Western India, to form a Christian Alliance. That meeting has been held, the Alliance organized, and action taken by it of great promise with reference to the future of Christianity in that land. Mr. Harding wrote from Bombay, April 7th: —

"A deeply interesting meeting has just been held here, which perhaps marks an era in the history of our missions in Western India. Several leading members of the native churches had conceived the idea of forming a native Christian Alliance, embracing as many representatives as possible from all the missions. The main objects were, to manifest to the world the union of all Christians, to become mutually acquainted, and to consult together in regard to their duties as Christians. About one hundred and fifty came together, mostly representative men. Of the sixteen native pastors present, eleven were from our mission.

"The regular meetings continued four days, with two long sessions each day. Then there were several meetings of a more social character, in one of which a large number of European gentlemen and ladies participated; and one evening was given up to a *Kirttan* — a musical performance — by some of the brethren from Ahmednuggur, which excited much interest among Hindoos as well as Christians.

"The discussions were earnest, and generally very sensible. One subject — 'The appreciation of Christian privileges,' brought out in strong relief the present position of Christians here as compared with their state in heathenism. 'Care of children of native Christians,' gave rise to earnest discussion and a variety of views. Many had the idea that Christian boys should be sent to a large boarding-school, and thus be kept away from evil influences. Much was said, and well said, of what a Christian home ought to be. 'Giving systematically' was discussed at one session, and at another 'Our duties to our country.' Discussions upon this last subject ended in a resolution *to establish a new mission by the Alliance;* and 450 rupees ($225) were subscribed at once for the expenses of the first year. Rutnagherry, a city near the coast, two hundred miles south of Bombay, is the place chosen for the station. It was very pleasant to see the interest in this new enterprise — the dawning of a true missionary spirit among the Christians as a united body.

"One of the village pastors from the Ahmednuggur district made a very acceptable speech upon this subject. He had never been to Bombay before, and has no acquaintance with the English language, and some timidity in appearing before such an audience would have been natural; yet the theme raised him quite above the fear of man. He first spoke of his gratitude for the privilege of being here and for what the Lord was inclining them to do, and then said, 'Missionaries have come from various countries to bring us the gospel, and now, when they learn that we have commenced cheerfully to carry on this work ourselves, they will rejoice, and feel that their labors have not been in vain. So the native churches and the many Christians that are not privileged to come here now, will rejoice when they hear of this. And our God, — who without doubt is here present with us, — he too will rejoice in this undertaking for his glory.' He spoke this with great solemnity, and some in the audience were moved to tears.

"At some of the meetings there were evidences of a deeper feeling, by far, than I have ever before seen in Bombay. There were longings after Christ, and a sense of unworthiness, indicating a genuine Christian experience. It was gratifying also to see evidences of intellectual awakening, resulting from Christianity in the heart. Also the harmony between the will and the conscience, — the deep moral

convictions, and the determination to act according to them. There is so little of this among the heathen that it becomes more conspicuous as the fruit of Christianity. Some one spoke of those 150 Christians as a small and feeble band among the multitudes of India. They were indeed few in number; yet without question there was more of moral courage and moral power in that little company than among all the millions of Hindoos in this land.

"At one meeting of the Alliance, at which Europeans were present, the native Christians expressed their gratitude for what had been done by the various missionary societies here. An excellent spirit pervaded the meeting. I inclose a translation of the resolution that was passed.

"Hereafter the Alliance proposes to have one general meeting a year, and local meetings once in three months. Judging from this first meeting, we expect much good to result from this combined action of the native Christians of Western India."

RESOLUTION OF THANKS.

A copy of the resolution of thanks to various benevolent societies, referred to by Mr. Harding, was transmitted by the officers of the Alliance to the Secretary of the American Board, as follows: —

"At a meeting of the *Western India Native Christian Alliance*, held on Friday, the 31st March, the following resolution was moved by the Rev. Narayan Sheshadri, and seconded by Mr. Shahu Daji, and unanimously agreed to: —

"That this Alliance, in view of the unspeakably great good done to this country through Christian Agencies originated and carried on systematically, for nearly a century, by the different Missionary Societies of the United Kingdom, the United States of America, and the Continent of Europe, — the British and Foreign Bible Society, the London Religious Tract Society, the Society for Promoting Christian Knowledge, and, latterly, by the Christian Vernacular Education Society, — embrace the opportunity afforded by its inauguration to express its deep sense of gratitude to these Societies. The enterprise they have been engaged in, called forth by Christian love, sympathy, and devotedness, has borne such fruit as will lastingly benefit the country. The transition state into which its people are brought, in an intellectual, social, and religious point of view, is chiefly, if not wholly, owing to the faithful labors of the agents of these Societies. These labors have also been fruitful in a still higher sense. Through the instrumentality of these labors thousands of souls have been added to the church of the living God, hundreds of native churches have been planted in the country, and a native ministry is being raised. In consideration of all this, and also of the fact that we ourselves are the fruit of these labors, we cannot allow this opportunity to pass without expressing to these Societies and to their devoted agents among us, our profound sense of gratitude for all the inestimable blessings we and our country have received and are receiving through them. The debt we owe them can never be repaid; but we pray that the great Head of the church may compensate them by pouring upon them the richest of his blessings."

THE CHURCH AT BOMBAY.

Turning from the meeting to matters connected with the Bombay church, Mr. Harding writes: "As to our own church in Bombay, the Christians have now for a long time been at peace among themselves, and some who of late tried to shirk their duty in regard to the pastor's support, have again come up to the work. We have now reason to expect a steady development and growth. Two persons have just been received to the church, — a woman about forty-five years old and a young man of twenty-two. The former has been living for some time with native Christians, but the latter is drawn directly from the ranks of heathenism, and, as far as we can judge, seems not to have been influenced at all by worldly motives. He continues his employment as before his conversion, and appears like a consistent, industrious, and happy Christian. There are several other inquirers that we hope to receive after a time."

Eastern Turkey Mission.

PLANS FOR OCCUPYING VAN.

WRITING from Harpoot on the 3d of March last, Mr. H. S. Barnum mentions plans with reference to Van, which readers of the Herald will be glad to notice.

"Almost ever since there have been missionaries in Turkey they have been planning for the occupation of Van, but the weakness of other stations has until now prevented. Old missionaries could not be spared, and new missionaries were recruited only fast enough to keep old stations running — not always enough for that even, as witness Mr. Williams' long loneliness at Mardin. At present there is a plan which I trust the good providence of God will permit us to carry into execution. It is, that a year from the present spring Dr. Raynolds and myself go on, with our wives, and commence the work there, in the hope of being soon joined by a third man from America. This plan I have talked over with the brethren here, and by letter with other members of the mission, and it seems to all the best distribution of our present forces. Of course the formal decision will be at our annual meeting, but I think it may be looked upon as a foregone conclusion."

TOURS — STATE OF THE CHURCHES.

Mr. Barnum notices an unpleasant "quarrel over the choice of a civil head," in the Protestant community of the Harpoot field; the want of more good native helpers; the sifting of the one class in their theological school, so that but twelve remain; and then speaks of "three considerable tours" which he had recently made among the out-stations. The first was to the Arabkir field, where the impressions he received were "disheartening rather than otherwise." A portion of the church in Arabkir were not satisfied with the pastor, and "the spiritual condition was low;" yet the church "had done pretty well in the matter of giving, and their schools seemed flourishing." Other churches also, in the old Arabkir field, seemed weak. Of one place he writes: "In Aghun they never have had a pastor, and have now lost their preacher because unwilling to pay up their arrearages to him. Still, the work there has more strength than at either Shepik or Mashkir. They have a fine new chapel, and there are several wide-awake men among them. In the opposition made by the Turks to the building of the chapel, they beat one brother nearly to death. He is now well again, and subscribed his name as a tithes-giver the evening I spent with them. Since I was there, the work has taken a start in the village of Dsak, and several new men have come out and declared themselves Protestants. When we last heard from there, they were being tested by persecution."

PLEASANT INCIDENTS.

"My second tour was to Partek, Pashaghunk, Peri, Palu, etc. At both upper and lower Partek we have helpers this winter, and in both the helpers are daily invited into the old church, to translate the ancient Armenian Bible into modern Armenian and expound. In lower Partek I found quite a number of men, not yet Protestants, in a very hopefully inquiring frame of mind. They inquired — 'What is true faith?' 'How can we know when our prayers are answered?' And two or three of them seemed not far from the kingdom. At each place there were over twenty boys in school, and several adults reading. At Pashaghunk the work is in its first stages, but the leaven seems working. The helper has forty-five scholars, and in the evening there are always several adults at his room, talking about the truths of the Bible. One man entreated the priest to invite our helper to come to the old church and explain the daily lessons in the ancient Scriptures, as is done at Partek. The priest steadily refused, and finally the man said, — 'Very well then, I go no more to the old church. It does me no good to listen when I can't understand.' He has ever since been an eager listener to the truth, and has been persuaded by our preacher to give up wine, though he was before a hard drinker. It was their 'New Year' (O. S.), and many presents were brought to the teacher by the scholars — a partridge, dried mulberries, a sweet paste made from

grapes, etc. In the morning nearly every boy brought a stick of wood on his shoulder, and this they do every morning, the school being thus supplied with wood.

"To Peri, the next day, passing a wolf on the way, who walked off leisurely on our approach. At Peri there are two Protestants, one of them the only son of the wealthiest Armenian in the place. His father has several times turned him out of doors and threatened to disinherit him, but he remains steadfast, and everywhere preaches his new faith.

"On Saturday went across to Palu, stopping at Haran on the way. The preacher at Haran had a few weeks before buried his little girl. There are no Protestants there, and the Armenians would not allow him to bury her for several days. Finally they consented, and their priest performed the service.

"At Palu the brethren are intending to begin the erection of their new chapel as soon as spring opens. They have already purchased a central site, and have laid in the timber. I was pleased to hear of a substantial token of their love to their young pastor. Learning that he had a slight debt, and that his winter supply of wheat and butter had not been laid in, they raised eight hundred piasters above his salary, paid off his debt, and stocked his pantry.

"Returning I spent a night at Sarakamish. There the leaven of the gospel seems working with considerable power. At the beginning of the year we had four brethren there, but since then three of the best men in the old church have joined them and others seem more than half persuaded. The Sabbath meetings number forty.

"At Haboosi, also, I spent a night. Their new chapel they have nearly completed, and agree to have it done by May, without a piaster of debt. When I looked in, I found as many as fifteen or twenty brethren, with the pastor as 'boss carpenter,' laying the floor. Half an hour before sundown they laid aside their tools, and a congregation of perhaps one hundred and twenty-five assembled for prayer-meeting. Such meetings they were then holding daily.

"My third tour was over the Taurus. Our first night was spent this side, at Aghunsi, where forty or more came to a sunset meeting. There, three new brethren have come out as 'gospel men' this winter, and the work seems nearly as hopeful as at Sarakamish. The Sabbath I spent at Argana, preaching three times to a congregation of about seventy-five. The work there looks hopeful, and the brethren subscribed to the amount of about 1,000 piasters for the year's expenses while I was there — more liberal than ever before."

A STOLEN TESTAMENT.

"I wish I had time to give you the history of a stolen Testament. When Dr. Nutting was at Argana, years ago, one of the wild young fellows of the place stole three books from him, one of them a little pocket Testament. By reading it he and his brother were convinced of the truth, and are now the leading men of the community — he the civil head. They passed it over to their brother-in-law, and he in turn was convinced of the truth. Then they put it in the hands of two young gunsmiths, and they have become Protestants. Now they have given it to another man, and he seems friendly. They have much faith in the efficacy of that Testament.

"At Chermook things are most hopeful. Our teacher, Kohar, is there, and the interest among the women is at a white heat. Forty women are taking lessons, and a girls' school has been opened. Among the men, also, there is a good work. New faces are seen at the chapel, and opposition is being disarmed. We feel that now is the time to strike, and propose putting two good workers there for the summer."

Western Turkey Mission.

BRIGHTENING PROSPECT AMONG GREEKS.

Mr. Barrows wrote from Cesarea, March 28th, mentioning facts of interest specially in regard to the Greek portion of the population of that field. He states: —

"It is well known to you, that the population of our field consists mainly of Turks, Armenians, and Greeks. Of the first named hardly one has yet been reached by the gospel. They cling to the faith of their fathers with a sad tenacity. A few Armenians, we trust, have become real Christians, and the work among them is in a hopeful state. Of the Greeks, too, it may be said that a few have received the truth, yet only a very few. They have stood proudly aloof from the preaching of the missionaries. They are, as a class, much superior to the Armenians, and also superior to the Turks. They are active, enterprising, and treacherous; proud of their ancestry, and, of course, greatly conceited. They are of those who are ready to say, 'We are rich, and increased with goods, and have need of nothing.' Consequently, the Protestant faith they have rejected with scorn, and have looked contemptuously upon foreigners presuming to preach Christ to them.

"But now there are many hopeful indications among the Greeks, and we believe their long night of darkness is near its end. Our work among them is in some respects more interesting than that among the Armenians. They are a more intelligent and interesting people; with all their faults, they retain some noble qualities, and Christianity is all that they need to make them worthy of their name. In this vicinity they have built the finest villages that are to be found in Asia Minor. The earliest Greek colonists, it is said, came here four hundred years before the time of Xenophon. They were once taught the Christian faith by such princes in oratory as the great Basil and his associates. Hence they are proud, not only of their ancestry, but of their early history as Christians.

"In one of their villages, about seven or eight miles from this city, right at the foot of Mount Argeus, there has lived, for several years, a single convert, whose house has served as chapel and schoolhouse; while he himself has served as school teacher, and, to the extent of his ability, as preacher also. But he has not been left to preach alone. The missionaries have often visited his house, and gathered about them a few whom they have instructed in the word of life. Yet the truth seemed to make little progress. With the exception of one young man of unusual promise, and a few of his friends, none received it gladly. However, the good seed was sown, and now some of the first-fruits of the harvest are beginning to appear.

"A large number of men, of this and other near villages, have for several years been in the habit of spending the winter in Adana, being engaged, for the most part, in the cotton trade. A few weeks ago a letter was received here, signed by seven of these men, who took this method of informing their friends that they had openly avowed their faith in the Lord Jesus Christ, as *Protestants*. So we now very happily anticipate, that in a few days, on the return of these men to their homes, the little band of praying ones in Zingir Deré will be greatly strengthened. We confidently believe that the foundations of a strong and influential church in that village are now beginning to be laid. And we are the more confident of this, because Satan has already done his utmost to prevent it."

VIOLENCE.

"News has been received from Adana of an assault upon the men from Zingir Deré who had dared to forsake the faith of their fathers, in which it is evident the attempt was made to kill them. It was Sabbath morning and they were returning from church. The first one who came to a certain point in the road was accosted with the question — 'Where do you come from?' 'From the Zhoövarāñ'[1] was the reply. No sooner were the words spoken than he was knocked to the ground. Another came up; the same question was asked, and with a similar result. A crowd began to gather, and fatal consequences seemed inevitable. The first man to interfere in behalf of the Protestants was a Turk, who received a severe beating. Soon the pastor of the church learned what was going on, and, with several offi-

[1] This is an Armenian word, and is the name given to the Protestant chapels.

cers of the government, came to the rescue. They were also attacked by the ruffians, and the pastor was wounded. But soon a sufficient number of soldiers arrived to make arrests. Several of the leaders were taken to the pasha's palace. Here a crowd of two or three hundred Greeks collected and demanded the prisoners; but for this outrage upon the dignity of the government, some of these also were arrested.

"Thus far, as a result of this affair, seventeen men are in prison awaiting trial. It is hoped that none of the Protestants have received permanent injury, and good will come out of this evil. By means of such persecutions, our work and the truths we teach become known to the people. In this case the testimony of the Protestants was received by the Turkish officials without question. 'The Protestants will not lie,' they said. This is the kind of preaching that neither Greeks, Armenians, nor Turks can gainsay or resist. Thus among these peoples God is carrying forward his own work in his own way. Pray for us. We very much need the quickening presence of the Holy Spirit. Much seed has already been sown, may it soon germinate and bring forth fruit."

"ONE EYE PARTLY OPEN" AMONG TURKS.

"I said that the Turks in our field had not received the truth. A few days since my teacher, who is a Mussulman, remarked to me, 'Ten or fifteen years ago my countrymen were totally blind, but now they have one eye partly open. By and by they will get both eyes open, and then they will see.' I ought to add that he did not refer particularly to their spiritual condition, but such a remark is significant. It cannot be that Mussulmans, intensely bigoted as they are, will always remain in darkness. They, too, are human beings, and for them Christ died. I may mention another significant fact respecting progress among this people. A Turk, in one of the villages near us, is anxious that we should take his two sons into our schools. He would like to have them sent to Marsovan. He says they may become preachers, teachers or what not, if only they may be educated in our schools."

THE BIBLE CALLED FOR.

"I have only to add, respecting our work, that Brother Farnsworth has just returned from a tour of four weeks among the villages around Yozgat, in the northern portion of our field. He reports hopeful progress. In some of these places more books have been sold within a few months past than all that have been sold before. They ask first of all for the Bible. And this is true also in other parts of our field. There have been more calls for the Bible within the past year than ever before; and we feel that many more might be sold, could we get the work of selling a little better organized, and push it a little harder. May the Lord speed this work, for in the evangelization of this people the Word of God is the best of all agencies."

WOMAN'S WORK.

JOURNAL OF MRS. BRUCE.

EXTRACTS from the journal of Mrs. Bruce, of Rahuri, Mahratta mission, Western India, relating to her work among the women, have been sent to the Missionary House, and some passages will be given here.

"*August* 8, 1870. To-day I went to the house of an intelligent native lawyer, who was always very friendly to the Abbotts, and continues so towards us, often calling to see us. I had told him that I was desirous of seeing his wife, and he said he would be happy to have me call. So I appointed a day, on which I made my first call, and had a pleasant time. His wife and mother treated me very cordially, and seemed much inter-

ested in my reading and singing. I saw that both the mother and grandmother looked with a natural pride upon the first-born daughter, a few months old, and, as might be expected, when I sang, with special reference to the baby, 'Hush my dear, lie still and slumber,' they were greatly delighted. But after a while they said, 'Now stop talking about these things, and tell us why you wear no ornaments.' They could not seem to understand why people who had money should not care for ornaments; but I think they saw, from what I said, that our tastes led us to spend money for some better purpose. When I went they wanted I should take off my hat, which, as it was my large sun hat, it was a relief to do. But I suspect their object was to see how my head looked, for they very soon began to criticise the style of dressing my hair, and to ask me if I ever braided it as they do. They seemed to have a great deal of curiosity about our ways and customs. Among other things, they asked why we did not blacken our teeth, as they do. I told them that we thought the whiter the teeth the more becoming they were, and we did not like to see them painted black. Some of the neighbors had come in, and I pointed to two persons in the company who had clean white teeth, and remarked that their teeth looked best. 'O, they haven't any children,' was the answer. 'They never blacken the teeth till they have children.'

Belapoor. Nov. 22. "This morning I went into the village to find an audience where I could, and as soon as I commenced singing the people began to gather about me. After I had talked and sung a while, one young woman said to me, 'Do come and see my mother, she has been so wanting to see you. Last night she wanted we should call you, but it was getting dark then, so we did not go for you. She has been sick for six months.' I gladly embraced the opportunity to see this sick woman, and followed my leader as she took me through another street, and through a flock of sheep that filled up the yard in front of her house. When there she gave me a blanket to sit on, and went inside to bring out her mother. The sick one looked up to me with a very pale and haggard face. I sat down close beside her and spoke those words of eternal life which I thought most appropriate to her case. She listened attentively, and so did all the other people, a goodly company having gathered around. Her friends wanted to know if I could give any medicine for her. I inquired a little about her sickness, and told them if they would send some one with me I would give her some quinine. They said her husband would come.

"Towards evening we went out for a walk, and on our return, coming past the village, a little girl came running out to me, and said, 'My mother calls you.' I went to the nearest houses, where she led me, and talked to some women, and some men too that were outside of their houses. I had no book with me, but all at once some one came along and put an open book — 'Bible Stories' — in my hand. I saw at a glance that it was a mission book, and looked up to see who it was that should have such a book there. As I did not recognize her, I inquired who she was. She replied, 'I was in Miss Farrar's school for three years. I have got other books too. Miss Farrar took care of me like a mother.' I asked her how it was that she was not a Christian, and tried to show her how much good she might do among her people if she would teach them what she knew. She replied, 'I did not become a Christian then; and now I am married, what can I do?'

"At Rahuri, also, there is a person who was in Miss Farrar's school. Wherever we meet with women who were formerly her pupils they seem to have a good understanding of gospel truths, but think their caste and condition prevent them from becoming Christians."

DARKNESS AND LIGHT.

Miss Powers wrote from Kessab, Central Turkey, in December last: "The people are in a very low state, spiritually. This is evident not only to us, but even

the Armenians and Mussulmans see that the Protestants are not what they used to be. There are several sad cases of backsliding, which have an injurious effect on the church and congregation, besides being a deadly weapon in the hands of our enemies. This is not astonishing, however, when we think of their early lives, and the influences by which they are surrounded — how much ignorance there is, especially among the women and girls. I have tried very hard to get the latter to attend school at least half a day, but have utterly failed. An evening school seemed the last resort, but I had little idea that it would succeed. At last I said to our teacher, that if there were any use in it, I would try an evening school. Instead of quenching that last spark of hope, she said, 'Try it; it can do no harm.' Still I was so nearly in despair over previous failures that I sounded several of the brethren before taking any steps. They replied as the teacher had done, so I took courage, and invited two or three to come on Monday, November 14th. Before we had finished supper 11 had assembled, and the number increased, till we had 30. As they represented readers of all degrees, I was obliged to divide them, so that now 10 meet in the little school-house, and I have hired a poor, but studious girl to teach them evenings, while she attends school herself in the daytime. Most of these are beginners in reading.

"We have six women and two girls who go out two and two, visiting the families in the various quarters of the village. Protestants, Armenians, and Catholics are visited alike, and the visitors are received in all cases with great cordiality. From eight to twenty-five families are visited every week. Sometimes a passage of Scripture is read, sometimes a tract, and almost always a prayer is offered.

"I hope our friends will not forget to pray for us *much*, as all that we are doing seems *nothing* compared with what needs to be done, and all our efforts are fruitless without the Spirit's blessing."

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

MAY, 1871.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Auburn Aux. Mrs. H. B. Pulsiver, Secretary: towards salary of Miss Townsend, at Odoopitty, Ceylon, $50 00
Ellsworth. Mrs. L. S. Phelps, $14; Miss L. L. Phelps, $10; Miss S. E. Greely, $5; Mrs. Emery, $1 (for pupil in Mrs. Bissell's school, Ahmednuggur), 30 00
Freeport, South, Aux. Subscriptions, $11.50, Mrs. Ilsley's s. s. class, $10, Mrs. E. Talbot, $3.50, to const. Miss Ellen Soule L. M. 25 00
Portland Aux. By Miss Eliza Griffin, Treasurer, 220 00—$325 00

NEW HAMPSHIRE.

East Canaan. Mrs. George Harris, 10 00
Exeter Aux. Miss L. M. Boardman, Secretary and Treasurer ($25 of which to const. Miss Abby E. McIntire L. M.), 31 00
Henniker. Cong. ch. and so., by Rev. S. S. Merritt, 22 75
Raymond Aux. Mrs. Samuel Bowker, Secretary, 10 00—73 75

VERMONT.

Burlington. Mrs. R. W. Francis, 25 00
Grafton Aux. Mrs. S. Pettingill, $5; Mrs. G. M. Barrett, $3; Mrs. C. P. Aiken, $2; three subscribers of $1 each; a friend, 50c.; 13 50
Plymouth. A. Baldwin, 4 00
Vershire. Ladies of Cong'l church, 12 00—54 50

MASSACHUSETTS.

Auburndale Aux. Add'l, by Mrs. Walker, from Mrs. Caleb Wright, to const. herself L. M., 25; a friend, $1; 26 00
Amherst, South. Ladies' Benevolent Society, to const. Mrs. Elizabeth M. Bridgman L. M. 25 00
Boston. Park St. ch., add'l, Mrs. M. H. Simpson, Treasurer, $50: Mrs. M. H. Simpson, to const. Miss M. L. Wadsworth, M. D., of Constantinople, L. M., $25; *Shawmut* ch., add'l, from "L.," $13; *Old Colony* s. s., for a pupil in Mrs. Edwards' school, South Africa, $30; *Columbus Avenue* ch., add'l, Mrs. Charles Scudder, Treasurer, $8.50; *Mount Vernon* ch., add'l, Miss Leland, Collector, $5; *Berkley St.* ch., add'l, by Mrs. G. C. Leavitt, Treasurer, Mrs. S. B. Pratt, $10, Miss Susie Thaxter, $5, others, $8.60 (total since January, $91.60), $23.60; *Old South,* "L. F. B.," being monthly subscriptions and, with previous donations, to const. Mrs. J. K. Greene, of Smyrna, and Miss C. P. Dwight, of Constantinople, L. M's, $80, Old South Parish s. s., "The Stoddard Circle," C. S. Lane, Treasurer, $5,—$35; Mrs. Hale, $1, "B. H.," $5, "A Widow," $100; 293 10
Boston, East. Oroondiah Aux., add'l 3 00
Beverly. A member of Dane st. ch. $2; "A Friend," to const. Mrs. Harriet Smith L. M. $25; 27 00
Billerica Auxiliary Society, 15 00
Bradford Aux. Mrs. Charlotte M. Kingsbury, to const. Mrs. N. Munroe and Miss A. H. Johnson L. M's, $50, and Bradford Academy Aux., $40; 90 00
Fitchburg. Louisa A. Lowe, to const. Mrs. Seth Lowe, L. M. 25 00
Greenfield. "Mrs. M.," 2 00
Hopkinton. Cong. s. s., Mrs. S. B. Crook's class, $20; Miss A. C. Putnam's class, $10, for a pupil in a missionary-school; 30 00
Hatfield. Mrs. Billings, to const. her daughter, Mary A. Billings, L. M. 25 00
Maynard Aux. Mrs. A. M. Hazlewood, Secretary, 10 00

Medford. 1st Cong. ch., to const. Mrs. Pillsbury, Mrs. J. T. Kidder, Miss Lucy Johnson, and Miss Harlow, L. M's, 100 00
Newton, Upper Falls. "A Friend," 14 50
Newton, West. Miss Catharine Campbell, to const. herself L. M., $25; Miss Washburn, 50c.; 25 50
Plymouth. Mrs. Jane B. Gordon, to const. Miss Ellen Lincoln, of Hingham, L. M. 25 00
Pittsfield. Mrs. Caroline Wilson, for support of a pupil in Mrs. Edwards' school, South Africa, 30 00
Reading. Miss Lydia Cook, 3 00
Randolph. Miss Abby W. Turner, 10 00
Southbridge. Mrs. J. Marsh, 1 50
Springfield. 1st ch. auxiliary, Mrs. Louisa S. Dickinson, Secretary (of wh. $25 by Miss Mary A. Brewer, to const. herself L. M.) 39 25
Wilmington. Cong. ch. and so., to const. Mrs. L. H. Robie and Mrs. Sarah A. Pearson, L. M's, 50 00
Worcester Aux. Mrs. Charles Washburn, Treasurer: Union ch. ($20 of wh. to const. Miss Anna P. Washburn L. M.), $203.75; Mrs. Mary C. Spaulding, to const. herself L. M., $25; 228 75
Weymouth, North. 1st Cong. ch. and so., to const. Miss Bethiah B. Loud, L. M. 25 00
Winchester. Mission Circle, proceeds of Fair (of wh. $25 to const. Mrs Julia M. Gage, L. M.), balance salary of Miss Sarah L. Wood, of Antioch, Western Turkey, 513 00—1,639 60

RHODE ISLAND.

Providence Aux. Miss Anna T. White, Treasurer: Beneficent church, $206.35; Coventry, R. I., $17; Mrs. W. Ivertson, $1 (towards salary of Miss H. Ashley); 224 35
Scituate, North. Rev. T. L. Ellis, to const. Mrs. Mary A. Ellis L. M. 25 00—249 35

CONNECTICUT.

Greenwich. Mrs. Moses Cristy, 50 00
Hartford Aux. Mrs. Charles A. Jewell, Treasurer: South ch., add'l, Mrs. C. H. French, $10; Mrs. H. Hills, $5; Mrs. E. Coolidge, $3; South ch. s. s., add'l, for salary of their Bible reader, $15; Asylum Hill, ch. $119.50; 152 50
Middletown Aux. 1st Cong. ch., Mrs. Mary B. Hazen, Treasurer: $10 subscriptions, and $30 from Miss Lucia C. Birdsey ($25 of wh. to const. Mrs. Adelaide W. Colegrove L. M.), 40 00
New Haven Aux. Balance of appropriations for 1871, 90 00
Norwich Aux. Broadway Cong. ch. (of wh. $100 to const. Mrs. Henry Bill, Mrs. George Ripley, Mrs. Henry B. Norton, and Mrs. Wm. Hutchison, L. M's), 178 00
Thompson. By Miss Knight, ladies of Cong ch., to const. Mrs. A. K. Dunning, L. M. 25 00—535 50

NEW YORK.

Meridian. Balance of Mrs. T. R. Townsend's L. M. 5 00
Syracuse. Plymouth ch auxiliary, Mrs. Smith Hobart, to const. herself L. M. 25 00
Westport Mrs. V. C. Spencer, 1 50—31 50

OHIO.

Youngstown. Woman's Miss'y Society, quarterly remittance by Mrs. Caldwell, 10 50

ILLINOIS.

Alton. Contributions of s. s. through their little Banks, I. Scarrett, Sup't, 35 00
Woodburn. Cong. s. s., for support of a pupil one year in Miss Payson's school, Foochow, China, 40 00—75 00

MICHIGAN.

Concord. By Miss Ida Keeler, from Church Mission Society, 7 50

Donations and subscriptions,	$3,002 20
Quarterlies, "Life and Light,"	105 50
" "Echoes,"	7 90
Total,	$3,115 60

In May number of Herald $5 is credited to Mrs. Alden, of *Mansfield*, instead of Marshfield.

N. B. After June 5th, and until further notice, address Mrs. Homer Bartlett, at No. 60, State Street, Boston.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

MAY, 1871.

Mrs. Frances Bradley, Evanston, Illinois, Treasurer.

OHIO.

Elyria. Quarterly contribution of the Woman's Miss'y Society, to be applied to the salary of Miss Maltbie, at Eski Zagra, commencing April 1, 1871, and to constitute Mrs. Abby Monteith, Mrs. Lucy Rood, and Mrs. A. M. De Witt, L. M's; by Mrs. Mary D. Ely, Corresponding Secretary; $75 00
Lyme. Woman's Miss'y Society, to const. Mrs. C. B. Hart L. M.; by Mrs. C. B. Hart, Corresponding Secretary; 35 00—$110 00

MICHIGAN.

Detroit. Woman's Miss'y Society, to const. Mrs. S. M. Hibbard and Mrs. Fanny B. Terry L. M's; by Mrs. Julia P. Ballard, Treasurer; 50 00
North Adams. Woman's Miss'y Society; Mrs. I. L. Crane, Treasurer; 2 80
St. Joseph. Quarterly contribution of Woman's Miss'y Society; Mrs. H. E. Colburn, Treasurer; 5 00—57 80

ILLINOIS.

Alton. From the ladies of the Church of the Redeemer, for the support of a Bible-reader in Central or Eastern Turkey; Mrs. M. K. Whittlesey, Treasurer: 20 00
Chicago. Woman's Miss'y Society of 1st Cong. church, which, with previous contributions, const. Mrs. B. Eliza Ripley, Mrs. Frances C. Hooker, and Mrs. Augusta A. Todd, L. M's; Mrs. E. I. Yates, Treasurer; 66 71
Evanston. Woman's Miss'y Society, of wh. $55.50 from Mrs. E. H. Craven, for the support of a pupil, for one year, in Miss Porter's school, at Peking, and to const. Mrs. Charles A. Williams and Miss Mary Porter L. M's; the remainder to be applied to Miss Porter's salary; of which $10 is from Mr. Hugh McClennan, of Montreal, $5 each from Mrs. Dolliver Walker and Mrs. M. F. Moore, as special thank-offerings, and $10 from Mr. Mark De Coudres, of Evanston; Mrs. L. H. Boutell, Tr.; 114 84
Payson. Woman's Miss'y Society, for the support of a Bible-reader in the Madura Mission; Mrs. Elizabeth Hunter, Secretary: 40 00
Princeton. Woman's Miss'y Society; Mrs A. P. Converse, Treasurer; 7 00
Woodburn. Miss Mary Alford, for the support of a pupil in Eski Zagra, and with previous contributions to constitute herself L. M. 10 00—258 55

WISCONSIN.

Bloomington. Woman's Miss'y Society; Miss M. S. Young, Treasurer; 12 00
Delevan. Woman's Miss'y Society; Mrs. R. Coburn, Treasurer; 18 00
Milwaukee. Woman's Miss'y Society, for the support of Miss Sarah Pollock, of the Madura Mission, which, with previous contributions, constitutes Mrs. Danford Blanchard, Mrs. Samuel Arnold, Mrs. Henry Booth, and Mrs. William De Loss Love, L. M's; Mrs. I. M. Booth, Treasurer; 60 00
Ripon. Woman's Miss'y Society; Mrs. William Dawes, Secretary; 25 00
Sheboygan Falls. Woman's Miss'y Society; Mrs. Plona Rensis, Treasurer; 5 46—120 46

IOWA.

Cedar Rapids. A friend of Missions, 2 00
Fairfield. Woman's Miss'y Society; Mrs. I. H. Wells, Treasurer; 12 40
Mount Pleasant. Ladies' Miss'y Society; by Mrs. S. C. Burnard, President; 5 25
Des Moines. Woman's Miss'y Society of the Plymouth Church; Mrs. M. N. Miles, Treasurer; 7 00
Sabula. Mrs. H. H. Woods, 5 00
Toledo. Woman's Miss'y Society, to complete the salary of a native teacher in Mrs. Coffing's school, for the year ending June, 1871; Mrs. E. N. Barker, Treasurer; 11 47—43 12

MINNESOTA.

Hamilton. Woman's Miss'y Society; Miss C. J. Anderson, Treasurer; 5 00
Minneapolis. Woman's Miss'y Society ($25 of which constitutes Mrs. I. B. Hanson L. M.); Mrs. I. B. Hanson, Treasurer; 70 00—75 00

$634 93

MISCELLANY.

THE PROPER AIM OF MISSIONS—MISSIONARY COURTESY.

THE April number of *Evangelical Christendom* contains an article by Dr. H. H. Jessup, of Syria, on "What constitutes the legitimate occupation of a missionary field," in which he attempts to show, that it is by no means desirable that another mission, by another society, should be established in the field now occupied by the existing "Syria mission," now of the Presbyterian Board. As preliminary to statements bearing more directly on his position, he presents some valuable thoughts in regard to the proper ends to be sought in conducting Christian missions, thus: "Talk as we will of Christian courtesy, as the ground of non-interference in the foreign missionary field, we shall be thrown into utter confusion unless we understand what we are aiming at, in attempting to evangelize the world. If our object be a maximum of foreign expenditure and a minimum of native self-development and self-support, then the rule will be to multiply foreign agencies and foreign funds, to locate foreign missionaries in all the towns and villages, to build all the church edifices and school-houses for the natives, to pay all the teachers and preachers from foreign lands, and to crowd different foreign societies and agents into the same territory, so that if a church or a school is overlooked or dropped by one, it will be sure to be taken up and supported by another. This will in a short time secure the utter and abject dependence of all the native converts, reduce them to a state of impotence, and render their independence and self-support a thing of the remote future, if not absolutely impossible. If it be said that no society or agent has such an object in view as a maximum of foreign expenditure and a minimum of native self-support, I would merely observe that to employ the means above indicated will certainly secure such an object, whether it be aimed at or not.

"If, on the other hand, the object is a maximum of native self-development and self-support, with a minimum of foreign expenditure in men and means, then the rule must be to use foreign men and means in the wisest and most economical manner, locating foreign missionaries only in the strategic points, and working the interior towns and villages by means of trained native teachers and preachers, encouraging the natives to build their own churches and school-houses, and to pay their own preachers and teachers as far as practicable; and thus forestalling, in the minds of the people, that most pernicious idea that Christian lands are flowing with gold, which is to be had for the asking, and that to embrace Christianity involves a perpetual immunity from all expense for religion or education. We should then apportion the foreign field

among the different societies and agencies, avoiding confusion and interference, not for the sake of mere courtesy, but for the sake of the very life and growth of the native church and community. We should then, by the blessing of God, soon witness the growth of native churches supporting their own preachers and teachers, and prepared to extend the blessings of religion and education to their less-favored neighbors among the wilder and more distant tribes.

"In this view of the case, the legitimate occupation of a missionary field does not require the presence of a foreign-born and foreign-paid laborer in every prominent town in a country or territory, but only that the strategic points be held by the foreign force, to superintend the general work, and the departments of publishing books, training a native ministry, and conducting the higher education for the time being, as well as preaching the word wherever and whenever the way may be opened. When a given field has been thus occupied by an established society for a term of years, and reasonably well sustained, and the work of planting and training Christian churches has already been begun, and the people are beginning to receive a native ministry and preparing to support it, and showing a willingness to do what they can towards providing for the education of their children — then, surely, it would not seem to be the nice and fit time for a new set of foreign laborers, with supposed new resources of foreign funds, to enter the very midst of such a field to prosecute evangelical and educational operations."

DEPARTURE.

Rev. S. B. Fairbank and wife, of the Mahratta mission, sailed from Boston June 6, by steamer for Liverpool, returning to their field in Western India.

DEATH.

At Springfield, Mass., early in June, Miss Mary E. Reynolds, for several years (from 1863 to 1869) a much esteemed teacher at the Eski Zagra station, European Turkey. Some notice of her may be expected in the next number of the Herald.

DONATIONS RECEIVED IN MAY.

MAINE.

Cumberland county.		
Cape Elizabeth, Welch Cong. ch. and so.	10 00	
Gorham, Cong. ch. and so.	10 37	
Portland, High st. Cong. ch. and so., in part, 3 0; Plymouth Cong. ch. and so. m. c., 3 months, 44.43;	344 43	
South Freeport, Cong. ch. and so. m. c.	7 25	372 05
Franklin county Aux. Soc. Rev. I. Rogers, Tr.		
Farmington, 1st Cong. ch. and so. m. c.		20 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Brewer, 1st Cong. church,	35 21	
Holden, annual contribution,	5 00	40 21
Union Conf. of Ch's.		
Fryeburg, Cong. ch. and so.		65 00
Waldo county.		
Searsport, 1st Cong. ch. and so. 4; J. C. Beals, 5;		9 00
York county.		
West Newfield, Cong. ch. and so.		10 00
		516 26

NEW HAMPSHIRE

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Gilsum, Cong. ch. and so.	27 60	
Hinsdale, Cong. ch. and so.	103 50	
Keene, 2d Cong. ch. and so. m. c.	44 51	
New Alstead, Cong. ch. and so. m. c.	14 00	
Rindge, Cong. ch. and so. m. c.	4 31	
Westmoreland, Evan. ch. and so., Mrs. Betsey Shaw,	10 00	203 92
Grafton county.		
Campton, Cong. ch. and so.	23 10	
Orfordville, Rev. N. F. Carter,	10 00	33 10
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Amherst, Cong. ch. and so.	23 76	
Nashua, Pearl st. Cong. ch. and so. m. c.	14 83	
Pelham, Cong. ch. and so.	62 11	100 70
Merrimac co. Aux. Soc.		
Henniker, Cong. ch. and so.	66 50	
Hopkinton, "A Friend,"	20 00	
Pembroke, Lydia Knox,	2 00	
Webster, 1st Cong. ch. and so., annual coll., add'l,	2 00	90 50
Rockingham county.		
Exeter, 2d Cong. ch. and so. m. c.	9 00	
Newington, Cong. ch. and so.	6 00	15 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		
Acworth, Mrs. B. C. Finlay,	3 00	
Claremont, D. M. Ide, for South Africa and China,	15 00	18 00
		461 22
Legacies. — New Ipswich, Lavinia Fletcher, by H. A. Blood, Ex'r,		40 00
		501 22

VERMONT.

Bennington county.
Bennington, 2d Cong. ch. and so. m. c. 38 09
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
St. Johnsbury, South Cong. ch. and so. 44.77; North Cong. ch. and so. 40.06; "Friends of Missions," 600; S. T. C., 10; 694 83
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Burlington, Mrs. R. W. Francis, 75 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
Franklin, Cong. ch. and so. 12 00
Orange county.
Wells River, Cong. ch. and so. m. c. 23 70
Rutland co. James Barrett, Agent.
Brandon, Cong. ch. and so. m. c., 2 months, 20 25
Rutland, Cong. ch. and so. coll., add'l, 23.90; m. c. 66.17; 90 07—110 32
Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Central Cong. ch. and so. 215 40
West Brattleboro, Cong. ch. and so., of wh. m. c. 14; 80 50—295 90
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Ascutneyville, Mr. and Mrs. P. Haskell, 5 each, 10 00
Tyson Furnace, Mrs. William Merrill, 1 00—11 00

1,260 84

MASSACHUSETTS.

Barnstable county.
Chatham, Cong. ch. and so. 20 25
Harwichport, Susan Allen, 10 00—30 25
Berkshire county.
Hinsdale, L. C. H., deceased, 5 00
Boston and vicinity.
Boston, Old South church and so. 8,336.19; Woman's Board, 902.50; 9,238 69
Park st. ch. and so. 5,533.30; Woman's Board, 130; 5,663 30
Union ch. and so. 4,621.70; Woman's Board, 348.50; 4,970 20
Shawmut ch. and so. 4,272.84; Woman's Board, 398; 4,670 84
Central ch. and so. 3,380.75; Woman's Board, 965; 4,345 75
Mt. Vernon ch. and so. 3,014 02; Woman's Board, 160; 3,174 02
Phillips ch. and so. 1,695; Woman's Board, 252; 1,947 00
Eliot ch. and so. 1,706.93; Woman's Board, 87; 1,793 93
Dorchester, 2d church, 1,269.14; Sunday-school, 3.85; 1,272 99
Vine st. ch. and so. 1,098.50; Woman's Board, 3; 1,101 50
Maverick ch. and so. 482.40; Woman's Board, 580; 1,062 40
Walnut Ave. ch. and so. 365.76; Woman's Board, 20; 385 76
Berkley st. ch. and so. 284.25; Woman's Board, 91.60; 375 85
Highlands ch. and so. 197.85; Woman's Board, 59; 256 85
Chambers st. ch. and so., Woman's Board, 128 35
Dorchester Village ch. and so. 114 50
Salem ch. and so. 70; Woman's Board, 25; 95 00
E st. ch. and so. 42; Woman's Board, 23; 65 00
Neponset, Trinity ch. and so. 30 00
Dorchester, Cottage st. ch. and so. 11 00
Old Colony Mission School, 65; Woman's Board, 30; 95 00
Shawmut Mission School, 60 00
A widow, 150; Albert Bowker, to const. Mrs. LORING JOHNSON, Walpole, Mass., H. M., 100; A friend, towards support of a native preacher in China, under Rev. C. Goodrich, 35; Mrs. Clarissa Williamson, 11; Thos. Todd, 10; a friend, 5; Mrs. P., 5; other donations and legacies, particulars of which have been acknowledged, 4,120.20; 4,436 20

45,294 13
Acknowledged elsewhere, 39,609 18

5,684 95
Chelsea, Winn. ch. and so. m. c. 33 35—5,718 30
Brookfield Asso'n. William Hyde, Tr.
Spencer, a friend, 5 00
Essex county.
Andover, Chapel ch. and cong'n, add'l, 234 00
Methuen, 1st Cong ch. and so. m. c. 93 70—327 70
Essex co. North Conf. of Ch's. William Thurston, Tr.
Amesbury, Mrs. W. J. Boardman, 5 00
Amesbury and Salisbury, Union Cong. ch. and so. m. c. 6.10; Female Miss'y Society, 17.50; 23 60
Newburyport, Belleville Cong. ch. and so., annual coll. (of wh. from J. L. and J. Hale and sister, to const. Mrs. CARRIE W. FISKE, H. M., 100), 436 3); Whitefield Cong. ch. and so. 133.88; Miss S. E. Bassett, balance to const JOSEPH ANDREWS POWELL, H. M., 30; 599 68—628 28
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Washington st. Cong. ch. and so. (of wh. from the Foreign Miss'y Society, to const. ELISHA P. RICH, H. M., 100.60), 141.62; Dane st. ch. and so. m. c., May, 33; 174 62
Lynn, North Cong. ch. and so. 26 65
Peabody, Cong. ch. and so., annual coll. 489.49; m. c. 120.55, to const. SARAH E. SMITH, H. M.; a friend, 10; 620 04—821 31
Middlesex county.
Cambridgeport, Prospect st. ch. and so., annual coll., add'l, 105; m. c. 10; Miss C. Winship, 27.20; 142 20
East Somerville, 1st Ortho. Cong. ch. and so., annual coll. 103 13
Marlboro, Cong. ch. and so. 142 75
Medford, 1st Trin. Cong. ch. and so. 284 00
Newton, E. W. N., 206 50
North Cambridge, Mrs. P. Lesure, 2 00
Wayland, Evan. Trin. ch. and so. m. c. 33 34
West Newton, Catharine Campbell, 300 00
Wilmington, Cong. ch. and so, to const. Rev. B. A. ROBIE and Mrs. L. H. ROBIE, H. M. 109 89—1,323 81
Middlesex Union.
Harvard Cong. ch. and so. 21 82
Leominster, Evan. Cong. ch. and so. 39 81
Townsend Centre, Ortho. Cong. ch. and so., add'l, 1 50—63 13
Norfolk county.
Foxboro, Daniels Carpenter, to constitute CARRIE T. BARTLETT, Boston, Mass., H. M. 100 00
North Weymouth, 1st Cong. ch. and so. 95 51
Randolph, 1st Cong. ch. and so., of wh. from Gents' Asso'n, 165.50, Ladies' Asso'n, 67.3), m. c. 208.08; Mrs. Anne K. Alden, deceased, 100; 540 83
Sharon, Cong. ch. and so. 66 06
South Braintree, Cong ch. and so. 8 01
West Roxbury, South Evan. ch. and so. m. c. 26 79—837 25
Old Colony Auxiliary.
Middleboro, 1st Cong. ch. and so., annual coll. 69.88; m. c., 3 mos., 6.65; 76 53
Plymouth county.
Abington, 1st Cong. ch. and so. 93 85
Hanover, 1st Cong. ch. and so. 5 00
Plymouth, Society and church of the Pilgrimage, 32 75—131 60
Taunton and vicinity.
Norton, Trin. Cong. ch. and so. 28 75
Taunton, Trin. Cong. ch. and so., annual coll., to const. ERASTUS

Morse, Philander Williams, J. E. Wilbar, and N. C. Barrows, H. M. 406 23—434 98
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Petersham, Ortho. Cong. ch. and so. 25 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Shrewsbury, Mrs. Samuel Dyer, 5 00
Worcester, 1st Cong. ch. and so., Gents' Asso'n, 150; Old South Cong. ch. and so m. c. 143.60; Plymouth. Cong. ch. and so. 29; 322 60—327 60
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Grafton, A Friend, 150 00

10,905 74

Legacies.—Auburndale, Caleb Wright, add'l, by Mrs. S. L. Wright, Ex'x, 86 53
Boston, Rev. William W. Davenport, by Henry Davenport, Ex'r, 2.0 00
Foxboro, Marietta Pettee, by E. P. Carpenter, Ex'r, 350 00
West Stockbridge, Benjamin Cone, by H. W. Taft and G. J. Tucker, Trustees, 900 00—1,536 53

12,442 27

RHODE ISLAND.

Providence, Mr. and Mrs. W. S. Merrill, for native helper in care Rev. A. Hazen, Sholapoor, Mahratta Mission, 100 00

CONNECTICUT.

Fairfield co. West Aux. Soc. A. E. Beard, Tr.
Darien, Pres. ch. m. c. 25 00
Darien Depot, "A well wisher," 9 00—34 00
Hartford co. Aux. Soc. E. W. Parsons, Tr.
East Windsor, Misses S. and L. Wells, to const. S. H. Wells, H. M. 100 00
Hartford co. South Consociation.
Middletown, South Cong. ch. and so., annual c H. and m. c. 135; J F. Huber, monthly donation, 1; 136 00
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. and so. 30 00
Litchfield, Cong. ch. and so. 100 00—130 00
New Haven City. F. T. Jarman, Agent.
1st ch m. c 40 72; Davenport ch. 11.68; North ch. m. c. 7.86; Yale Miss'y Society, 7; D. W. Lernard, 10; 77 26
New Haven co. East Aux. Soc. F. T. Jarman, Agent.
North Branford, Cong. ch. and so. 39 00
Northford, Gents' Miss'y Asso'n, 31 50—70 50
New Haven co. West Conso'n. E. B. Bowditch, Tr.
West Haven, Cong. ch. and so. m. c. 5 50
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
Lisbon, Cong. ch. and so. m. c. 4 24
New London, 1st Cong. ch. and so. m. c. 95 33
Norwich, Broadway Cong. ch. and so. m. c. 71.20; 2d Cong. ch. and so. m. c. 18 90; 1st Cong. ch. and so. m. c. 18.85; 108 95—208 52
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.
Woodstock, 1st Cong. ch. and so. m. c., 24 11

785 89

NEW YORK.

Brooklyn, Clinton Avenue Cong. ch. and so, in part (of wh. Mr and Mrs. A. S. Barnes, to const. Richard Storrs Barnes, William De Luce Barnes, Annie Robinson Barnes, Emily Thorp Barnes, and Mary Barnes Palmer, H. M., 500; E. Thompson, to const Miss Martha E. Sanford, of Melway, Mass., H. M., 100; E. Holmes, 50; T. F. Tracy, 25; Mrs. C. S. Tracy, 10; Emma Tracy, 5; Arthur Tracy, 5; Frederick Tracy, 5), 1,563 27; Elm Place Cong. ch. and so. 63; 1,629 27
Cazenovia, Mrs. Sarah Hutcheson, 5 00
Comac, Cong. ch. and so. 52 06
Crown Point, 2d Cong ch. and so. 25 00
Deer River, Cong. ch. and so. 4 00
Floyd, Welsh Cong. ch. and so. 7 01
Franklin, 1st Cong. ch. and so. 32 62
Geneva, Mrs. M. P. Squier, 5 00
New York, Miss Isabella Johnston, 20; Rev. S. T. Richards, 10; a friend, 5; 35 00
Otisco, Mrs. Hannah King, 3 00
Tarrytown, Miss Eliza A. Lyon, 15 00
Victor, Pres. church, 31 83
Wading River, Cong. ch. and so. 12 50
Walton, 1st Cong. ch. and so. 44 00—1,901 29

Legacies.—Greenville, Ezar Knowles, by Henry Knowles, Ex'r, 183 00
New York, Mrs. Mary A. Varnum, by P. W. Turney and E. De Rose, Ex'rs (five bonds of the Consolidation Coal Company of Maryland each $1,000, less discount, 4.125; interest to July 1st, 128.33), 4,253.33; W. W. Chester, in part, by Walter Chester, Ex'r, 2,000; 6,253 33
Waterville, Benjamin Southwick, by A. B. Southwick, Ex'r, 250 00—6,691 33

8,592 62

NEW JERSEY.

Hohokus, A friend, 5 00
Newark, "A friend of Harpoot," 2 00
Orange, Valley Cong ch. and so. m. c. 42.81; "Glad tidings for China," 25; 67 81—74 81

PENNSYLVANIA.

Edinboro, Rev. William Grassie, 3 00
Lock Haven, G. B. Perkins, 4 98
Philadelphia, 1st Pres ch. 15; William Strong, 100; "J. D. L.," 50; 165 00—172 98

TENNESSEE.

Knoxville, S. D. Cole, 1 00

OHIO.

Bryan, S. E. Blakeslee, 9 00
Cincinnati, 1st Ortho. Cong. ch. and so., to const. Mrs. William Shaffer, Mrs. J. B. Chickering, Mrs. John Webb, Miss A. Blondell, A. D. Breed, W. Storer How, and Geo. E. Hayward, H. M., 793.53; John Winsor, 4; 797 53
Fairfield, Cong. ch. and so. 4 10
Four Corners, Cong ch. and so. 4 60
Greenfield, 1st Cong church, 10 25
North Fairfield, Rev. T. C. Thomas, 1 00
Sheffield, K. K. Kinney, 30 00
Wakeman, Cong. ch. and so. 38 15
Yellow Springs, a friend, 10 00—904 63

Legacies. — Ashtabula, Mrs. Pamela Millikan, by Wm. M. Eames, Ex'r, 50 00

954 63

ILLINOIS.

Batavia, a friend, 2 00
Chesterfield, Cong. ch. and so. 15 00
Chicago, 1st Cong. ch. and so. m. c. 10.25; Society of Inquiry Theol. Seminary, 2 25; Mrs. J. Corbett, 10; Z. Grover, 50c.; 23 00
Geneseo, 1st Cong. ch. and so. 71 05
Millburn, Cong. church, 14 00
Odell, Cong. church, 16 00
Ontario, L. Leffingwell and wife, 10 00
Peoria, Cong. church, 40 00
Providence, Cong. church, 15 50
Summer Hill, Cong. church, 16 90
Tonica, Cong. church, to const. Rev. J. C. Myers, H. M. 56 00—279 45

MICHIGAN.

Alpena, Rev. A. B. Allen, 2 00
Bezonia, 1st Cong. church, 20 00
Farmers Creek, Cong. church, 3 00
Grand Blanc, Cong. ch. and so. 7 00
Hancock, Cong. church, 60 20
Milford, United Pres. and Cong. ch. 12 90

Oakwood Cong. church, 4 00
Olivet Young Men's Christian Asso'n, 10 00
Wayne, William Newell, 2 00—121 10

MINNESOTA.

Afton 1st Cong. ch. and so. m. c. 12 00
Minneapolis, Plymouth Cong. ch. and so. m. c., for May, 19 10
St. Paul, Plymouth Cong. ch. m. c. 2 70—33 80

IOWA.

Cedar Rapids, "A Friend," 5 00
Chester, Cong. ch. and so. 15 05
Dutch Creek, Franklin Cong. ch. 2 75
Marion, Cong. ch. and so. 24 75
Monticello, Cong. ch. and so. 10 00
Tipton, Cong. church, 14 00—71 55

WISCONSIN.

New Chester, Cong. ch. and so. 1.25; Rev. J. W. Perkins and family, 1.75; 3 00
Platteville, Cong. church, 32 35
Pleasant Hill, Pres. church, 9 00
Racine, 1st Welsh Cong. church, 10 00
Tafton, Cong. ch. and so. m. c., 4 mos. 15 00
Union Grove, Cong. church, 13 60
West Salem, Rev. J. M. Hayes, 5 00—87 96

NEBRASKA.

Crete, Cong. church, 1 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 55 50
San Francisco, 2d Cong. ch. and so. 8 88—64 38

CANADA.

Province of Ontario, St. Catharine, Martha L. Newcomb, 100 00

FOREIGN LANDS AND MISSIONARY STATIONS.

India, Mahratta Mission, Hon. G. A. Hobart, 336: (at Sholapoor), T. Bosanquet, Esq., 112; Capt. Manson, 22.40; (Bombay), D. C. Joyut, 28; Capt. Morant, 11.20; (Satara), Dr. Carter, 33 60; J. R. Arthur, Esq., 28; Dr. Plumptree, 11.20; Mr. W. 1.12; H. H., 58.03; L. H. B. Tucker, Esq., of England, 84; m. c. coll. 7.43; 732 98
A missionary's "thank-offering to God," for many blessings the past year, 100 00—832 98
South Africa, Zulu Mission, Amanzimtote, m. c. 26.69; Amahlongwa, m. c. 8 88; Umzumbi, m. c. 8.66; Ifafa, m. c. 5.64; 49 87

882 85

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Homer Bartlett, Boston, Treasurer.

For balance of outfit (including freight) of Miss C. P. Dwight, 101 92
Illinois, Woodburn, Cong. s. s., for a pupil in Miss Payson's school, Foochow, China, 40 00—141 92

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 669 93

811 85

MISSION SCHOOL ENTERPRISE.

Maine. — Bethel, 2d Cong. s. s. 14; East Machias, Cong. s. s. 16; Lake District, s. s. 1.60; Sandy Point, Cong. s. s. 10; 41 60
New Hampshire. — Epping, Cong. s. s. 8.16; Gilsum, Cong. s. s. 15; Hanover Centre, Cong. s. s. 1; Nelson, Cong. s. s. 17.00; Piermont, Erdie and Willie Marden, 50c. each, 1; 42 76
Vermont. — Ascutneyville, Cong. s. s. 15; Bennington, 2d Cong. s. s. 19; Hartland, Cong. s. s. 14; 48 00
Massachusetts. — Boston, Old Colony s. s., of wh. for pupil at Harpoot, 30; teacher at Madura, 25; Whately, Cong. s. s. 24.62; 79 62
Connecticut. — Norfolk, Cong. s. s., balance for school at Bombay in care Rev. Charles Harding, 50 00
New York. — Brooklyn, Plymouth ch. and so., add'l, Armstrong Juvenile Miss'y Society (of wh. for Mission Schools in Peking, 30, Tientsin, 30, Kalgan, 30, Oodooville, 30, Madura, 30, Marsovan, 30, Harpoot, 30), to const. Charles C. Duncan, H. M., 210; Jasper, Hampshire Pres. s. s. 6.69; Mount Morris, 1st Pres. s. s., for Messrs. Barnum and Allen's work, Harpoot, 30; New York, Manhattanville, Pres. s. s. 50; 296 69
Tennessee. — ——, "A lady friend to foreign missions," 5 00
Ohio. — Oberlin, 1st and 2d Cong. s. s. 40 60
Illinois. — Batavia, Cong. s. s., for Mr. Bissell's school at Ahmednuggur, 25 41

629 68

Donations received in May, 20,168 28
Legacies, " " " 8,317 86

$28,486 14

☞ Total from Sept. 1st, 1870, to May 31st, 1871. $291,141 23

DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."

MAINE. — Cumberland Mills, Warren Cong. s. s. 21; Sandy Point, Cong. s. s. 10. — **31.00.**
NEW HAMPSHIRE. — Epping, Cong. s. s. 8.15; Hampton, James Perkins' s. s. class, 2.75; Manchester, Franklin st. Cong. s. s. 14.50; Pittsfield, Cong. s. s. 6 10. — **31.50.**
VERMONT. — Franklin, Cong. s. s. 1.60; West Brattleboro, Cong. s. s. 21.39 — **22.99.**
MASSACHUSETTS. — Andover, West Parish Cong. s. s. 6 27; Fall River, Central Cong. s. s. 50; Kingston, Cong. s. s. 2 50; Medway, Village Cong s. s. 2.64; Methuen, 1st Cong. s. s. 7.12; North Beverly, Cong. s. s. 8; Pepperell, Cong. s. s. 4; Templeton, Cong. s. s. 5; West Newton, Cong. s. s. 43 93; Whately, Cong. s. s 3 65. — **133.11.**
RHODE ISLAND. — Providence, "Two little children." — **80c.**
CONNECTICUT. — Columbia, Cong. s. s. 10; Eastford, Cong. s. s. 5.33; Lebanon, 1st Cong. s. s. 10.14; Morris, Cong. s. s., add'l, 3. — **28.47.**
NEW YORK. — Binghamton, Harrie Childs, 1; Jasper, Hampshire Pres. s. s. 10. — **11.00.**
TENNESSEE. — Memphis, Lula S. Nelson, — **25c.**
OHIO. — Greenfield, 1st Cong. s. s. 3.60; North Fairfield, Harriet Newell Thomas, 25c — **3.85.**
ILLINOIS. — Aurora, John Olson, 1; Galesburg, 1st Cong. s. s. 25; Lake Forest, Pres. s. s. 50; Wheaton, 1st Church of Christ s. s. 5.90. — **81.90.**
MICHIGAN. — Kalamazoo, 1st Cong. s. s. 10; Union City Cong. s. s. 10. — **20.00.**
MINNESOTA. — Austin, Cong. s. s., — **8.50.**
IOWA. — Fairfield, Cong. s. s., — **7.00.**
MISSOURI. — St. Louis, 1st Cong. s. s., — **9.05.**

Foreign Lands and Missionary Stations.

CHILI. — Santiago, Bessie, Maggie, Sadie, and Josephine Gilbert, daughters of Rev. N. P. Gilbert, — **2.00.**
SOUTH INDIA. — Mana Madura, Annie Hooker Capron, — **2.00.**
TURKEY. — Cesarea, Cornelia S. Bartlett, daughter of Rev. L. Bartlett, — **1.00.**

Amount received in May, $394 42
Previously acknowledged, 7,886 20

☞ Total, to May 31st, 1871, $8,280 62

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